NATIONAL ANTI-SLAVERY STANDARD.

Without Concealment-----Without Compromise.

VOLUME V.---NO. 44. NEW-YORK, THURSDAY, APRIL 3, 1845. WHOLE NUMBER 252.

PUBLISHED WEEKLY,
BY THE
AMERICAN ANTI-SLAVERY SOCIETY.
At 142, Nassau Street, New-York.

Sydney Howard Gay,
Maria Weston Chapman,
Edmund Quincy, } Editors.

☞ All communications for the paper, and letters relating to its pecuniary concerns, should be addressed to SYDNEY HOWARD GAY.

Donations to the Treasury of the American Anti-Slavery Society may be forwarded to FRANCIS JACKSON, Treasurer, Boston; or to S. H. GAY, Assistant Treasurer, at New-York.

TERMS.—$2 00 a year, in advance; $2 50 if not paid within six months.

☞ $10 00, in advance, will pay for SIX copies, for one year, sent to one address.

☞ TWENTY copies, or more, will be sent to one address, at $1 50 each.

☞ Subscribers can remit money without expense by observing the following rule of the Post-Office Department: "A postmaster may enclose money in a letter to the publisher of a newspaper, to pay the subscription of a third person, and frank the letter, if written by himself."

H. M. HENRY, PRINTER.

"The Peculiar Institution."

From the Christian Herald.

SLAVERY IN TENNESSEE.

Call at a gentleman's house, and if a polite slave meets you at the door, you may be sure the master will be polite. But if the negro be without manners, you will certainly find the master as churlish as Nabal, and the mistress probably less courteous than the beautiful Abigail. I used to be particularly pleased with the manly countenances, and the cordial greetings of Dr. B's. negroes. Even the little ones would exclaim—"How do you do, Mr. C.?—Walk in, Mr. C.—Master will be glad to see you. He is out in the field, but we will call him. He will be very glad to see you." Now, whenever you are thus heartily greeted, fear not. The master *will* "be glad to see you." Walk in and be at ease.

Dr. B. was proud of his young negroes. "Dinah" was the mother of several of them. "Dr. B." said I, one day, "who is Dinah's husband, and the father of these smart children?" "He is dead," said the Doctor; "and between you and me, he was *killed!* He belonged to Col. W. (a former editor), and one morning the Colonel's son, in a passion, struck him on the head, with a club, which fractured his skull. The negro lingered a few days and died! *There is no doubt the blow* KILLED HIM!! But there was not much said about it. I would not have the Abolitionists know it for anything?" Thus answered Dr. B. an amiable and venerable member of the Presbyterian church. His neighbor, Col. W. was an aged member of the Episcopal church. Col. W.'s son had killed a *man—a parent!* But it was hushed up! I mentioned in my last that the Rev. Mr. F. told me that there was undoubtedly *two* such murders perpetrated and hushed up in the same vicinity, during the first three weeks he preached there! Yet "none calleth for *justice;* none pleadeth for truth!" (Isa. lix. 4.) Church members are afraid Abolitionists will find it out! Is it my duty to tell them?

I desire to speak kindly of my Southern brethren. They have not the light which we have. I judge them not. "To their *own* master they stand or fall." Plato thanked his God, that he was born in the enlightened country of Greece, and in the times of Socrates. I thank my Heavenly Father that I was born in New England, where shines the full blaze of gospel light and love. Had my birth been in the South, I might now be a cruel task-master, *my* hands be stained with blood, and my great anxiety be to hide such facts from the eyes of my fellow mortals. God give us zeal for truth, as well as charity for the deluded.

When I saw negroes, good natured and docile, as they generally were, playing marbles on the Sabbath, I longed greatly to invite them into a Sabbath School, and *teach them the* BIBLE. But that I *dared not do!* And yet Tennessee is called a *Christian* State! It had then, and has now, a Christian Governor, of an excellent moral character. The city had a Christian Mayor! The men of influence, from General Jackson down, are religious men, or favorable to religion. The Episcopal minister undertook to have the negroes of his congregation instructed in the Sabbath school, but his *church* would not permit it!!

Yet, as stated in my last, the mental and spiritual *capacities* of the colored people are not questioned or disputed at the South. Said Prof. C. in a popular lecture at N.: "Reverse the *conditions* of the different races for a length of time, and the intellectual superiority will be reversed." Probably few, if any, of his intelligent audience dissented from this opinion. Rev. Mr. H. formerly a minister at Norfolk, Virginia, and now a D. D. said to the writer:—"One of the likeliest men I ever saw was a negro, brought from Louisiana by the Colonization Society, to be returned to Africa, whence he had been taken, before the cessation of the slave-trade. He was tall, finely formed, and more than six feet high. He was from the city of Tombuctoo, very intelligent, and could write Arabic as fast as I can write English. I had never supposed that any native Africans were so well instructed." What a shame that the city of Tombuctoo should furnish them better privileges than the cities of the United States! I should like to hear more about this native African, from some of the agents of the Colonization Society. Does he still live?

I chanced to hear a colored man preach a funeral sermon soon after I went to Tennessee. Two slaves having died near N—, were boxed up and interred without ceremony; and now, on the Sabbath, the relatives had requested this colored minister to preach a funeral sermon. He seemed to be a solemn and pious man, and slender as his opportunities had been in his incessant labors, his sermon was very respectable in matter, as well as excellent in spirit. But what a shame that such a follower of Christ should be compelled to say, after repeating the words or substance of his text; "My text is in the Bible, but for the life of me I cannot tell where!" Pious negroes will quote the lines of a *hymn*, even when they *rhyme*, and call it *Scripture*. Some of them will learn a great many hymns by hearing them sung. One colored brother, who used to lead in the prayer meetings of the colored people, would ("line off") many hymns, though he could not read. He had bought his own freedom and that of his wife. Said the latter, when I asked her about her family:—"I had two children, but they were taken from me,"—not by God, but they had been "carried South and sold!" Where they are,—whether they have a good master or a bad one,—even whether they are living or dead, the mother knows not, and never will know! Many, many a mother's heart at the South, thus yearns over her departed ones, and is lacerated for the profit or caprice of her *owner!*

And yet Tennessee is one of the mildest of the slave States. The climate and soil, the flowers, birds, and fruits, make it almost a Paradise. What need that a State so delightful should be cursed with slavish woes? With legalized barbarism? The State has many excellent people. Many of the slaveholders have admirable social qualities. Many may be—some doubtless are, good Christians. There are many, both masters and slaves, whom I love and esteem. But as a Tennesseean said: "It must be *hard* to go to Heaven with *fifty slaves on one's back!*" For it is hard even for "*a rich man.*" I would rather be the slave, and receive here my "evil things." Brethren, pray for the slave and his master. E. C.

BANGOR, January 2, 1845.

From the Morning Star.

OBSERVATIONS IN THE SOUTH.

BY T. C. PARTRIDGE.

People at the North have very singular ideas of the South, and even an introduction to it does not always set them right, for several reasons.

1. There are some open-hearted people at the South, who will treat even Northern people with kindness and hospitality, so long as they trouble not their consciences. And very many that go from the North fall right in with them; and they all talk over the evils of Slavery together, (and also the outrageous conduct of Northern Abolitionists,) and come to the conclusion, that the best way is to let it die itself, from the fact that the law is such that they can't do anything about it.

2. There are some bright spots at the South compared with others; and visitors from the North sometimes form favorable opinions of that region, when they have seen only the most mild form of the system of Slavery. A school-boy once laughed his teacher in the face, for proposing to him to study arithmetic, because, said he, it is such a simple thing. Do you think I don't know how many fingers and toes I have? But after proceeding further into the science, he changed his mind. One cannot judge of a science by the first lesson, neither is one acquainted with the system of Slavery by spending a little time in old Virginia.

3. Slavery is of necessity milder near the borders of the free States; were it not so, there would be two to one, wending their way towards the North star.

4. Some people will not know a thing, if they can any way avoid it, unless it be that which accords with their preconceived notions.

Permit me to state a few facts in reference to Southern character and Slavery, with which I have been personally acquainted.

I was near Alton at the time when Lovejoy fell a victim to the relentless fury of slaveholders, and saw the vessel that carried the desperadoes from St. Louis to the scene of action, as she ploughed her way up the mighty stream. Was there any sympathy for the murdered? No: the general remark was, it is good enough for him.

While at St. Louis, a duel was fought with rifles, on Blood Island, (a little island in the Mississippi, so called from the fact of its being a resort for duelists,) in which one of the parties fell. This was all to save honor, where none existed. Also in an affray at a rum-shop, a man was literally carved to pieces. At Vicksburg, just across the street from my boarding place, an assassin fired through the window, and killed a man instantly. There was some difference betwixt them, and this ended it. While there, I attended the trial of another for similar crime: but it was as little thought of, and caused but little more stir than would a little combat with two school-boys in New England. It was so common a thing to see men knocked down and dragged out of shops, that it appeared a thing of course. I expected to see it every day.

The question is often asked, how are slaves treated? Some say the owners or masters are the only slaves. They are emphatically the slaves to sin and the devil. But those who are slaves to men are obliged to submit, not only their bodies, but their moral and mental powers to the will of the master.

I have seen slaves abused in seven slave States, but am more particularly acquainted with their treatment in Mississippi. I have seen several disfigured; and, on inquiry, learned that it was done by tortures inflicted by their masters. The excuse was, they have been dreadful bad boys. I have seen a boy lashed to a pole, hands and feet, and unmercifully whipped. I have seen an aged negro tied to a post, and receive with a large whip, one hundred and thirty lashes at once: that is, with only intervals for the driver to rest, that he might more effectually accomplish his work. I have heard the horrid groans of another, as his tormentors at intervals between whipping, applied live brands of fire to his naked body. I have seen a driver fly at a negro in a rage; and the negro run, followed by the driver with rifle in hand, swearing he would blow him through, if he did not stop. The boy stopped, was tied to the whipping-post, and whipped till the strength of the driver was exhausted. I have seen the wife of a slave sold from his bosom, and he abused in the most inhuman manner for venturing to speak to his master about it. I have heard a Christian slave say that he should never be the father of a child to live in the land of oppression. He had rather his race should become extinct, than to have them lashed by the Southern despot. I also observed that the slaves had but a small amount of food per day, and that of coarse quality. For months, the sun rarely rose and set upon me, without my beholding some cruelty inflicted upon the poor slave. I have heard them sigh under the yoke of oppression. I have heard them complain of hunger, and none to pity. The Southern heart is adamant.

In five months, I heard not the sound of the church-going bell. I saw no church, heard no sermon, no prayer, no acknowledgment of God's goodness. The Sabbaths were spent in pleasure—riding, gambling, hunting, &c. &c. But I forbear; I cannot dwell upon such a theme; it is too sad.

I would that those who think Slavery a trifling thing that Northern people should not meddle with, and believe there is no aristocracy at the South, were introduced to its secrets. I think they would sing a new song, and no more advise Abolitionists to say naught about it.

Let Abolitionists remember that they cannot use moral suasion without argument; and never let them be duped with the idea of "be still," and Slavery will die of itself. "Cry aloud and spare not." Truth must triumph. The slave must be freed or America will be destroyed.

From the Free Labor Advocate.

SLAVE-MOTHERS AND THEIR CHILDREN.

Slave mothers in the far South, who work in the field, must take their infants with them, and lay them down on the grass in a fence corner, while they ply their task with the hoe. Sometimes, when the children become hungry and fretful, the overseers will not permit the mothers to stop their work to nurse them.

An instance of this kind of cruelty was lately narrated at a large public meeting, by a Southern gentleman. "A mother, whose child lay as usual in the fence corner while she worked in the field, became so much alarmed by its cries of distress, that she left her work without leave, and went to the relief of her child. The overseer followed her and beat her so cruelly, that her life was for some time despaired of. 'I went to see her,' said he, 'while she lay sick, and I asked her if she did not wish to get well.' 'Oh, no, Massa,' she replied, 'I don't want to get well, I rather die and go to Jesus, dan stay here.'

"The owner of that slave," continued the speaker, "was a minister in the Baptist church. Both the overseer and the slave were members of his flock. He had baptized them both." Here he paused for a moment. Then in a subdued voice, and with every indication of the deepest contrition, he added, "I am that minister. That man was my overseer, and that woman was my slave!"

From the New-York Observer.

AN INCIDENT.

Look at some of the outrages protected by law even in the enlightened city of Richmond. Not long ago, a free colored girl living in Manchester, near Richmond, paid a visit to a friend in R. and happened to remain all night on the Richmond side of the river. She was arrested by some officers, and imprisoned. Ignorant of the law, friendless and alone, she was kept in jail forty-five days, and then, by order of the court, sold for forty-five years, to pay the sum of forty-five dollars, jail fees! A negro-trader bought her, and carried her to the far South, where she was sold again into hopeless captivity. And all this perpetrated on a poor, helpless girl, whose very weakness should have secured the protection of some merciful heart and strong arm. The account of this may be found in the Richmond Whig, in which it was published at the time. What a system! Yet how many vote to extend it! Sometimes—indeed, quite often—a poor woman may be seen going from door to door in this district with a subscription to "buy her freedom!" in sight of the temple of liberty on the capitoline hill. A few days since, such a paper was presented to me. Here is a literal transcript: "E——B——, a free woman of color, invokes a generous and liberal public to aid her in purchasing her daughter (!) who has recently been sold by her former master to Mr.——, who is willing to take for her $550. The mother appeals to the rich and the great to assist her in effecting an object, so naturally dear to every mother's heart, to wit: that of rescuing a dutiful, gentle, and moral child from the justly apprehended ills of bondage."

It would have moved a heart of stone, but not that of a slave-trader, to see the poor old mother in her grief and tears trying to raise this sum in driblets to purchase a child whom God had given to her. This case, not solitary, and all like it, grow out of the system, and remind one of that powerful passage —"I beheld the tears of such as were oppressed, and they had no comforter; and on the side of their oppressers there was power, but *they* had no comforter: wherefore I praised the dead, who are already dead, more than the living who are yet alive." The repose of death seems preferable to the agonies of such an existence. And yet it is proposed to extend this odious system over that fair land of the sun, that seeks admission into the Union. Let the project be prayed down.

Pro-Slavery.

From the Alabama Baptist.

ABOLITION EXAGGERATION.

A letter, signed T. C. Partridge, appears in a late number of the Morning Star, in which the writer makes some horrific statements relative to the treatment of slaves in the South. He mentions several instances of cruelty which he had witnessed, and leaves his readers to infer that these are fair specimens of the treatment which the slaves commonly receive from their masters. He says, "I have seen slaves abused in seven slave States, but am more particularly acquainted with their treatment in Mississippi." "I also observed that the slaves had but a small amount of food per day, and that of the coarser quality. For months the sun rarely rose and set upon me, without beholding some cruelty inflicted upon the poor slave. The Southern heart is adamant."

No doubt the good people who read these statements in the Star will open their eyes wide with wonder, and lift up their heads in pious horror, to think such abominations exist in the South, "more particularly in Mississippi" Now to rebut the testimony of this witness, we will introduce another, that is, our humble self, whose opportunities to form an estimate of the treatment slaves generally receive, have been quite as good as Mr. Partridge's. We have seen Slavery as it exists in *twelve* States; have resided six years in Alabama; have travelled much in Virginia and Kentucky, and "*particularly in Mississippi,*" and in all our travels, and during all this time, embracing a period of *eleven years*, instead of a few "*months,*" *not one single day has occurred* in which we "have witnessed any cruelty inflicted upon the poor slave." This is our testimony, and we do not give it without reflection, and if the Star will copy it, perhaps its readers will regard it quite as worthy of credence as the boasted exaggerations of Mr. T. C. P. We do not deny but individual instances of cruelty do occur among us, but not one has ever come under our observation, and this proves that they cannot be frequent. On the contrary, kindness is the law that governs the master, and cruelty the occasional exception.

But this Mr. Partridge had no opportunity to form a just opinion on the subject, even if he were not under the influence of desire to make himself a hero in the eyes of the tender-hearted readers of the Star. Hear him:

"In five months I heard not the sound of the church-going bell. I saw no church, heard no sermon, no prayer, no acknowledgment of God's goodness. The Sabbaths were spent in pleasure—riding, gambling, hunting, &c. &c. But I forbear, I cannot dwell upon such a theme, it is too sad."

Now, we beg to ask, in what benighted region of Mississippi did this valiant slanderer of good men hide himself for these "five months"? Does he expect intelligent people to believe that the whole South, or even the whole of Mississippi, is buried in this deplorable darkness? For five months not a meeting-house seen, nor a preacher heard, nor a pious man found! Mr. P. insults the readers of the Star by such an attempt to impose on their credulity. And we wonder that the conductors of that paper will admit such gross misrepresentations without comment. Some dark corner may be found in the South where the preaching of the gospel is but seldom enjoyed, and where, as a consequence, irreligion, and immorality, and vice abound. So in the North may like destitution be found, and in some remote neighborhoods, profanity, drunkenness, gambling, and licentiousness will prevail. But neither instance proves anything as to the tone of morals generally prevalent in that section of the country. In such a place as Mr. P. says he lived, we should expect the bad passions of the human heart to have full sway, and the master to be but slightly elevated above the slave; but when he applies the description to the seven slave States, in which he has been, and "particularly to Mississippi," he ought to know, if he has ability to discriminate at all, that he is guilty of uttering a libel on men as intelligent and humane, and possibly as truthful and pious as himself.

From the Vermont Chronicle.

"IN SPITE OF DOCTORS OF DIVINITY."

The New-York Evangelist, in noticing Mr. Cassius M. Clay's proposal for a new paper, says: "That such an undertaking has been commenced, and that there are men of influence, who dare think and say that Slavery is an evil and a sin, in spite of doctors of divinity, is full of encouragement." "In spite of doctors of divinity!" What, we instinctively asked, on reading this language, does the Evangelist—the EVANGELIST, whose editors we esteem so highly for their ability and worth—what does the Evangelist mean by it, and for what purpose was it used? Does the Evangelist mean that doctors of divinity, as a class, are stronger advocates of oppression, and more hostile to the idea that Slavery "is an evil and a sin" than any other class of men? This, so far as our acquaintance extends, and we have some knowledge of this class of men, is not the case; nor would the Evangelist, we think, utter any such sentiment, though its language plainly implies it. For ourselves, we do not know a doctor of divinity in New England, and we do not believe there is one, who does not regard Slavery as "an evil and a sin;" and not a few of them are among the most strong opponents of Slavery as "as an evil and a sin," and have most clearly shown it to be so.

Again, does the Evangelist mean that "men of influence," such as Cassius M. Clay, who regard Slavery "as an evil and a sin," have more to fear from "doctors of divinity," than from any other quarter? This would seem to be implied by the language, for it is natural for men, when speaking as the Evangelist does, to name what they regard as the greatest hindrances. We had supposed that slave laws, penitentiaries, odium, mobs and lynching, were the obstacles most to be dreaded by men situated as Cassius M. Clay is, in a slave State; and had the Evangelist referred to these, when expressing its gratification, that men of influence were beginning to speak out "in spite of *them*," we should have felt the force of the remark. But no, all those obstacles are left nameless, as of little account, and "doctors of divinity," those monsters, as some regard them, who sit as a nightmare upon the moral energy of the world, are singled out and held up to scorn, as those from whom men of influence, who regard Slavery as "an evil and a sin," have more to fear than any other source. Does the Evangelist intend to teach such doctrine? We are unwilling to think that it does, for, in our view, it is egregiously false, as there are probably few, if any doctors of divinity, especially in the free States, who do not hold Slavery to be "an evil and a sin," quite as strongly as Cassius M. Clay, and who do not rejoice as heartily as the Evangelist, that he proposes to establish a paper to advocate emancipation.

But for *what* is such language used? When an effort is made to do away the law which punishes with death the wretch, who, with malice aforethought, imbrues his hands in the blood of his wife or his neighbor; or when there is some outbreak in favor of infidelity, we often see in certain papers an expression of joy "that the people are beginning to think for themselves," as it is said, "in spite of priests," or "doctors of divinity." The import of such language, coming from such sources, we always understand. Does the Evangelist mean to join this infidel cry against the clergy, or "doctors of divinity?" Surely not; for its proprietor is a clergyman, and one of its editors a "doctor of divinity."

Was the language used to curry favor with a class of anti-slavery men, who may be supposed to highly relish such thrusts at the clergy, for the purpose of making the paper popular with them? We are unwilling to impute such sordid motives to men like the conductors of the Evangelist. Was it a *lapsus pennæ;* or was it penned by some one else, in the absence of the editors? We cannot, of course, answer these inquiries.

If it be said, that reference was had solely or principally to doctors of divinity in the slave States, we ask, are the men in the South who bear this title the greatest enemies to the freedom of the press, and of speech, and the greatest enemies to emancipation that can be found? Has Cassius M. Clay, when enumerating the obstacles which he has to encounter, placed the influence of these men in the front rank—or has he made it in any way prominent? If so, it has escaped our observation.

Whatever construction may be put upon the language, it deserves, as it seems to us, serious reprehension. It teaches by insinuation, as implication, what is not true; it casts reproach upon a class of Christ's ministers, who, sinners though they may be, are not sinners above their brethren who do not bear their titles; at least, not above all men; it is *the chosen language of the infidel press*, and we are grieved to meet it in a Christian Journal, and we doubt not but many of its readers will regard it as we do.

We have ourselves looked with great interest upon the position taken by Mr. Clay. We have regarded his arguments against Slavery generally as perfectly unanswerable: we have admired his manly independence, and fearless avowal of his views, and we rejoice that he proposes to establish a paper in which to advocate the cause of the enslaved. He is doubtless encompassed with obstacles, as every man must be in a slave State, who takes the position, and utters the language which he does; but we question whether he has ever felt the adverse influence of doctors of divinity, either Southern or Northern, any more than the ox in the fable felt the weight of the fly upon his horn. We have commended Mr. Clay's efforts to the attention of our readers, but in doing so, we never thought that we were doing anything offensive to doctors of divinity. We believe that the publishing of such letters as those from the pen of The Author of the Moral Science, "doctor of divinity" though he be, will do more to convince men that Slavery is "an evil and a sin" than all the opprobious epithets or insinuations which can be thrown out against this class of Christ's ministers.

From the Christian Citizen.

THE UNION.

The Dissolution of the Union is a theme which has been rendered somewhat familiar to the public mind, for a few years past. The value of our brotherhood to the North, East, West, and South, has been reduced to the mercenary expression of figures. Elements copied from the ledger of Commerce and Manufactures, have entered chiefest in the computation. The great moral interests of humanity have filled the *decimal place* in the estimate, and the well-being of mankind has been forgotten. The Union as it is, and as it is to the present generation, has been the subject of this profane speculation. Its value to the world; its capacity of blessing the race through all the future ages of their existence upon earth; the divinity of its destiny in making this hemisphere the *heart half* of the great system of humanity, thus perfusing the other with elements of new life and salvation, have been all left out of this mercenary calculation.

The *value* of the Union? Let Geometry and Mathematics measure immensity if they can; let coined copper buy all that is venal in this world; let every man have his price and his purchaser, but talk not of the *value* of the American Union, as if it might be brought within the comprehension of arithmetic. It belongs to mankind; it is an institution of God. To the whole family of man it is a portion of inheritance, and priceless as freedom; not, indeed, as it is, but as it is to be, when it shall emerge, with all its moral power, from the short-lived evils incident to the first periods of its progressive development. Let no Christian man so lack faith in God and humanity, as to believe that these evils, the vicious offspring of circumstances, coëmporaneous with the formation of the American Union, are to be coevil with its existence. Is not SLAVERY the sum and source of all the evils which those would escape who would drive the ruinous ploughshare of disunion through this great republic? Remove this generic system of wrong, and the Union might throw its arms around the whole western hemisphere, and bless every individual and every interest within its embrace. All the diversities of climate, soil, production, color, and custom, from Greenland's fatherest cape to "Patagonia's snow-invested wilds," would be so many more new cords of cohesion, extending and strengthening the social and moral power of the Union. But shall we, with Vandal hands, level to the dust this magnificent social structure, because the death-stricken institution of Slavery leans for support against its walls, and, spider-like, spins its webbed vitals from arch to arch?

But for what part of the country would it be consistent to "dissolve the Union," in order to dissolve its connection with Slavery? Where, within the limits of this Republic, live the people who could wash their hands of the blood of that institution by such an act? Can the North? Let Faneuil Hall, that listened to the most illustrious and gray-headed demagogues of Boston, when they harangued the multitudes to phrenzy against "*Abolition,*" answer. Let the guilty streets of that city, which saw the great-hearted Garrison drawn through them with a halter around his neck, by the maddened mob, as it were but yesterday, answer. Let the black ruins of Pennsylvania Hall, burnt ere it could open its doors twice to the cause of Freedom, answer. Let the blood of the martyred Lovejoy; let every scene and act of Northern despotism, to suppress discussion on the subject of Slavery, answer.

The North may *repudiate*, but it cannot dissolve its connection with Slavery, by dissolving the Union. Not by this cheap method of release can it take up its obligations to the slave. Northern distilleries furnished the red, burning currency that bought his spirit, flesh and blood, on the African shore. Northern ships brought him to this hopeless field of bondage. Northern votes have riveted his fetters anew, and filled his heavens with the blackness of darkness; and shall the North shift off the burden of his redemption upon others, or dissolve the Union to get rid of his complaints, and leave him to work out his own salvation upon a drifting segment of the Republic, when no helping hand could reach him!

To the virtue of climate, rather than to any difference in morals, may be ascribed the more extensive prevalence of Slavery at the South than at the North. In the early periods of our history, the dark institution was planted in all the American colonies. Surviving the Revolution, it has perpetuated its curse-breeding existence through the iniquity of the *whole* Union; and by nothing short of the righteousness of the *whole* Union can it be abolished. By no such pusillanimous expedient as *dissolution*, can any State of the American family throw off its federal or moral connection with Slavery. Having sinned together, we have suffered together, and we must repent together. The bonds of freedom issued in our Declaration of Independence, were solemnly signed by the *whole* Union; and by the *whole* Union must they be redeemed, cost what it may. Those bonds bear this signification, "*All men are born free and equal, entitled to life, liberty, and the pursuit of happiness.*" Millions of native Americans have invested all the wealth of their hopes in that liberty stock; and with it clutched in their fettered hands, they are appealing to the North to redeem its promises of freedom. Shall we dissolve the Union to repudiate this debt to humanity, and leave the South to pay it alone?

Dissolution! let that treacherous idea be banished to the place that gave it birth; there is no quality of grace or humanity in it. When the bonds of the last American slave are dissolved, then let who will talk about dissolving the Union. The North owes to the commonwealth of mankind, all that the three millions of American slaves would bring in the market for its adder-eared indifference, and dough-faced servility to the Slave policy of the South. The losses which the free States have incurred, as the direct and remote consequence of the slave system, for the last fifteen years, exceed the market value of all the slaves now in the Union. And as a matter of pecuniary policy, it would put money into their pockets, to purchase the freedom of every slave. But whether honesty be the best pecuniary policy or not in this matter, the salvation of the whole Union depends upon it. It will require the moral power of the whole Union to abolish Slavery; then let Union be our cry-word, Union now, and Union forever.

From the Morning News.

ERRORS OF THE CENSUS.

We had occasion to remark a short time since, upon the indefinite nature of the charges against the correctness of the census brought by three persons, Edward Jarvis, William Brigham, and J. Wingate Thornton, appointed by what is called the American Statistical Association, to find fault with that work. The report of Mr. Calhoun on that subject, is received, and it appears that, not only did those persons, through ignorance, entirely misrepresent the whole affair, but deliberately manufactured errors which did not exist—as instance, they alledge that the census was wrong in returning 73 colleges, because an almanac only gives 105 *colleges*. The American Almanac gives 100 colleges, 27 medical colleges, 39 theological schools, 8 law schools—together, 174. This respectable committee choose to consider the last three description as other than colleges, and charge the census with error, in denominating them as such. The report gives many other gross misrepresentations of these people, and then goes on with some highly interesting information in relation to the condition of the blacks; we subjoin a short table, showing the proportion of black and white convicts to the whole population in certain districts.

	POPULATION.		CONVICTS.	
	White.	*Black.*	*Black to Pop.*	*White to Pop.*
Suffolk Co. Mass. (Boston.)	93,335	2,438	16.17	34.27
New-York City	296,352	16,358	24.03	45.08
Philadelphia City and County	238,304	19,833	29.08	78.00
Henrico Co. (Richmond)	16,900	2,939	45.09	112.06
Charleston	20,921	3,901	63.48	48.42

Probably the laws are better enforced in Boston than elsewhere, which accounts for the high ratio of convicts. It appears, however, that with all the care bestowed upon negroes, the convicts are more than double the proportion of whites. And the same proportion holds good, except in Charleston, where it would appear that the laws are much more lenient to the blacks than the whites. In Boston it must be remembered, that for thirty years the blacks have enjoyed advantages *superior* to the whites. Their schools have been as liberally endowed, and fanatics or philanthropists have sedulously attended to their progress. The seed was sown on barren ground it appears. The only fruits are pre-eminence in crime.

Messrs. Garrison and Douglass are holding a meeting this day (Tuesday) in Brinley Hall, Worcester, which their friends denominate Anti-Slavery.

Judging from recent movements, we anticipate that the meeting should be denominated Anti-Liberty party, Anti-Church, Anti-Union, and last and least, Anti-Slavery.

We have no sympathy, no fellowship with those, who, to get at Slavery, would destroy the influence of the ministers of Christ—overthrow the Church—dissolve the Union, and reduce everything of a political, literary, moral, and religious nature, to a state of chaos. So far as Slavery influences the conduct of the clergy, we admit that the number is comparatively small of those, who have thoroughly washed their hands and purified their garments from this sin; we would by no means screen them from censure. We desire to see the Church not only cleansed from all participation in this heaven-daring crime, but putting forth all her energies to banish it from the world. We desire also to see the State and the Nation cut loose from that "low, black, raking, piratical craft," which threatens to lead them "blind" into the gulf of destruction.

But we believe there is a safer and a far better way, than to preach up a crusade against the Church and the whole existing order of things, even to the dissolution of the Union. Quere. How can the Union be dissolved, (we maintain that *ipso facto* it is dissolved,) without political action? If dissolved on the plan of Mr. Garrison, and the ministry and the Church are removed out of the way, and all institutions of religion abolished, we should be much in the condition of Archimedes. We should have no support for our fulcrum. Bad as we regard the Union, we believe we can do far more in it, than out of it, for the abolition of Slavery.—*Worcester County Gazette.*

THE HERALD OF FREEDOM.—We have received the first number of the *legitimate* "Herald of Freedom," re-established by J. R. French, and edited by N. P. Rogers. We are glad to see Mr. R. again at his post, and to greet the Herald in its new, neat dress, as a *free* paper. The idea of being the tool of a corporation, has never gained much favor with us. Corporations have no soul. To be an editor for one, requires a transformation of a man into a tool—a mere *machine.—The Democratic Freeman.*

THE HERALD OF FREEDOM.—N. P. Rogers and J. R. French have revived their Herald of Freedom. It comes now upon new type, and looks all the better for being *new organized*. No doubt the gentlemen who preside over it, feel as happy in escaping the overseership of Mrs. Chapman and Mr. Garrison, as did thousands of others some four years since. Rogers and French now publish "THE HERALD OF FREEDOM." "The Herald" will no doubt be sustained, while the "Herald" will die of starvation.—*Liberty Press.*

Selections.

REVIEW.

AMERICAN MORALS AND MANNERS. BY REV. DR. DEWEY.

[We have to thank our beloved friend, James Haughton, for this extract from a British periodical.]

A learned, an able, and, in many respects, a most admirable discourse on the above subject, was delivered in the shape of a lecture by Dr. Dewey, in the New-York Lyceum, soon after his return home from Europe. The Doctor is a learned, a highly intelligent man; in his own country he stands high in the estimation of a large class of his fellow-citizens; his opinions on most subjects are held, and we doubt not deservedly held, in esteem; so that a Lecture from him on the important subject alluded to, delivered almost immediately after he had been in personal contact with the morals and manners of those countries from whence so large a portion of the American people drew their origin, and whose laws, and customs, and social regulations, form, in a great measure, the basis of their own institutions, could not fail to be deeply interesting to his hearers. And, we will add, that, in our own opinion, they should be deeply interesting to us also; for there is no doubt at all that prejudices against our American brethren of an unjust and unworthy character, exist in the minds of many people in these countries, and we doubt not that feelings of a similarly injurious nature dwell in many American minds, in relation to the inhabitants of Great Britain and Ireland. All such unkindly feelings, wherever they exist, should be repressed, and replaced by sentiments of an opposite character. This desirable end will be attained by that freer intercourse between them and us, which has sprung up of late years, and which will, no doubt, continue to increase, because of the facilities afforded to it by steam-navigation, which is daily bringing us nearer and nearer to each other. This freedom of intercourse will be not alone pleasing and advantageous to them and to us, but it will tend to strengthen the bonds of amity between all nations, it will make men discover that they are all children of the same Great Parent, and that they should strive to love one another. Thus will the principles of peace become engrafted on men's thoughts and feelings, and it will be increasingly difficult to make them engage in the brutalizing practice of slaughtering one another. War will be looked upon as a savage custom; as a foolish, as well as a very wicked, mode of settling disputes; which, when they arise, will be submitted to peaceful arbitration. We, therefore, hail with pleasure and satisfaction every approach towards a nearer acquaintance with all the feelings, and all the institutions, of our American brethren. Let travellers from each country freely investigate the morals and manners of their neighbors, and in the spirit of Christian love, and of universal brotherhood, let them disseminate widely abroad a knowledge of the virtues and vices, of the faults and the follies, which prevail in both countries, so that we may be a mutual help to each other in the race of human improvement.

In many of Dr. Dewey's views of his country's manners we can fully sympathize—he has been in our country, where he has witnessed the manners and condition of the people; he has, we presume, made himself acquainted with many of our institutions and social relations; he has seen many things to condemn, and some things to approve, among us; his contrasts, favorable to American institutions, are not unnatural; we can go with him to a great extent in the picture he draws between the condition of the hopeless, obsequious laboring man in Europe, and that of the free laboring citizen in America; the former deprived of many of his rights as a human being, the latter invested with them all; and, in order to make himself really a man, having but to contend against his own passions, and against those physical evils which beset the poor man everywhere. We believe the contrast in this respect is highly favorable to America, which we in a great measure attribute to her freer political institutions, under which all her people (save one ipsulted and oppressed portion) are taught to know and feel that on each man individually depends the happiness and prosperity of the State; but we believe it is also in a great measure, owing to her still great space of unoccupied territory, leaving abundance of land for every man to occupy, who has industry and determination of spirit to cause him to labor for iidependence and the comforts of life. In our country, in consequence of absurb monopolies and restrictions, population presses so much against the means of employment, that many find it difficult to obtain the means of existence; in America men are needed, and will be needed for many years to come, to labor on her soil, and develop her exhaustless resources.

Dr. Dewey speaks in warm and indignant language on the question of American Repudiation, as it is called. He evidently felt very sore on that point. When, in England, he must have experienced many bitter feelings on account of the contemptuous language he heard uttered against his whole country, because of the *apparently* dishonest intentions of some of her States; we say *apparently*, because subsequent events have proved that the doctor was correct in his opinion that every one of the indebted States would endeavor to discharge all their liabilities. We always felt and expressed faith in America in relation to these debts. We have no doubt that, on this subject, a vast amount of ignorance and prejudice exists in England. The entire American nation has been visited with unmeasured and unjust censure and obloquy, because of the acts of a few of the States, for which the General Government is no more accountable than the Government of England would be for the debts of public companies in these countries to parties who might have given them credit. The obligation of a country to tax its people for the payment of money borrowed to carry on wicked wars centuries before they came into existence, is a doubtful and perplexing question for morality to decide. The American States which have failed in the punctual payment of their engagements have no such plea to offer, and they are also inexcusable on other grounds; each man has the right of suffrage, so that none can declare they are unrepresented, and therefore, not justly liable for all the acts of their Government.

Dr. Dewey was, therefore, right in his indignant denunciation of these States which had placed the integrity of his country in such jeopardy before the world; but did we not know the integrity and purity of Dr. Dewey, we should feel tempted to question his sincerity, when he affirms that he would breathe the air of a State which would repudiate its debts altogether, no longer than was necessary to enable him to make his escape from it. Our grounds of doubt would be in the palpable inconsistency manifested by his palliation of an enormous crime which exists in his country, and which he can view not only without horror, but with seeming complacency. We allude to negro slavery. Valuing man far above all property, we think Dr. Dewey has, in the discourse we are now reviewing, justly subjected himself to all the censure which outraged humanity, and, we fear, outraged truth, demand at our hands. In the lecture, there are expressions of horror at the system of Slavery which prevails in his country, which it is painful to contrast with his undisguised palliation of the inquity. He says—"No man of ordinary feeling could look upon Slavery, or be the owner of human beings, without emotion. Every one feels Slavery to be a *great moral evil;*" and yet he declares—"It differs *in no particular*, except in extent, from the ownership which every master has in an indentured apprentice, or which a father has in a son before he is of age!" How such sentiments as these could proceed from a lecturer on morals, we are at a loss to conceive; it serves to show the perversion of a moral feeling in which the slaveholding system steeps the hearts, even of enlightened men. Does every one feel that *apprenticeship* is a "*great moral evil?*" What must be the condition of an audience who could quietly listen to a lecturer on morals comparing the natural, and evidently heaven-delegated authority of a parent over his children during their childhood, to that system which authorizes a man to make an article of merchandise of his brother, and which, it is well known, enables the educated and wealthy white villain in America to make merchandise of his own children? The Doctor sneers at abolition societies; he talks of their having "done infinite injury to the cause they were intended to aid; that they had alarmed and irritated, instead of convinced, the South; that they had prevented the progress of efforts to get rid of Slavery; and that they were mistaken in their principles, fanatical and foolish in their absurb claim to be the only true friends of humanity, and productive mainly of mischief and evil in all their actions." In reply to this ungenerous attempt to depreciate the godlike labors of men who have long toiled in behalf of outraged humanity, amid danger and persecution, almost unheard of, often in peril of life and limb, and in one well-known case—that of the undaunted William Lloyd Garrison; upon whose head was fixed by, we think, the State of Georgia, a price of five thousand dollars, which infernal reward is, we understand, still a foul blot and disgrace, and of existing force, in her statute-book—of most atrocious legislative turpitude; let us place the opinion of Cassius M. Clay, Esq. a noble Kentuckian, until recently a slave-owner, but now an

ing Christian slaveholder; we would save him out of this deep degradation; and if our voice could reach Dr. Dewey, and all those who, like him, assist by palliating the crime, in perpetuating the extinction of human rights, we would entreat them to adopt a nobler course of action, to call for the entire and the immediate overthrow of the system of Slavery, which disgraces their country, and which makes the name of America contemptible in every civilized land.

Dr. Dewey talks of removing their black population to the "*far west.*" Does he mean to make a desert of the fair fields of the southern States? Without the black man's labor, they would soon become so. The proposition puts us in mind of the sagacious and enlarged mind of the English sovereign, who gave a grant of a large portion of Ireland to some of his English subjects, on the condition that no Irishman should ever more put his foot upon the soil. The grant, with that condition attached to it, was of no value. So would the land of the southern States be valueless, without the black man's labor to make it productive; white men cannot labor there. We should have been desirous to comment further on Dr. Dewey's lecture, particularly on that part of it in which he so unkindly and so unfairly speaks of the mental inferiority of the colored people in this country, had he not, on this point, been ably replied to by a colored physician, Dr. M'Cune Smith. One other point, however, we cannot omit noticing, though it be painful for us to do so. Speaking of the miserable condition of the peasantry of Russia, France, and Ireland, Dr. Dewey asks, "Yet who would think of forming associations FORCIBLY to change the order of society there?" This passage conveys the imputation that Abolitionists in America counsel the use of *force* for the attainment of their object. The contrary of this is notoriously the truth. If the Abolitionists had not carefully and constantly inculcated the Christian doctrines of peace and forgiveness, the probability is, that Slavery in America would ere now have steeped that guilty land in blood.

We have noticed Dr. Dewey's lecture on morals and manners in America in no unkind spirit; he is a man for whom we have always entertained feelings of respect and love, partly because of his high intellectual attainments, and partly because he is united with us in the bonds of religious fellowship. We are jealous of the honor of the Unitarian name; we cannot bear to see it associated with anything that is vile or base. A Unitarian slaveholder, or a Unitarian abettor of Slavery, is to us an impious contradiction. Would Jesus Christ make an article of merchandise of the temple of the living God? The thought is impossible. Nor can any practicable disciple of Jesus be guilty of so wicked an act. Our feelings as men, our aspirations as Christians, all testify against its lawfulness. There is but one course for the slaveholder to pursue, that is, to make his brethren free. There is but one course for the moralist to pursue, that is, to protest against the system, and demand its instant destruction.

THE SUGAR QUESTION.

The Hon. Mr. Bright, M. P. from the city of Durham, in a speech to his constituents in January, gave the following clear statement on this question. It is one, as our readers well know, on which the Abolitionists of Great Britain are divided.

Probably there was no question which created greater discussion throughout the country, or excited more interest in Parliament, than the question relating to the duties on the importation of sugar. (hear, hear.) Now, when I was here before, I stated over and over again that the corn monopoly was the greatest injustice, and that probably the sugar was the next to it in its evils and wickedness. (cheers.) The owners of the sugar plantations in the colonies being for the most part, or to a very great extent, the very same individuals as the men who possess large landed estates in England, had secured a law by which their sugars were admitted into this country at a duty of 24s. a cwt. or 2 5-8d. per lb.; whilst sugars coming from all foreign countries, not colonies of England, could only be admitted at a duty of 63s. a cwt. or nearly 7d. per lb. (hear, hear.) You will observe the effect of such a law as this. If the planters in our own colonies could grow as much sugar as this country could consume, then the difference of duty would not prejudice the interests of the consumer, because the effect of competition amongst the planters themselves would keep the produce at its natural price. But these colonies grow far less than we require—probably not one-half that we could take; and therefore they had a monopoly of this market—a close monopoly. For example, suppose two ships come laden with sugar into the Mersey or the Tyne—the one from Jamaica, the other from the Brazils. Jamaica is a colony of this country, and the sugar is entered at the Custom House at a duty of 2 5-8d. per lb. The cargo from the Brazils cannot be entered for consumption less than 6 3-4d. or 7d per lb. It is quite clear, then, that the man who pays 7d. duty cannot sell his sugar—that he cannot necessarily compete with the man who pays only 2 5-8d. For example, if two men were coming into this city, each man driving a cart, and each cart laden with a hogshead of sugar, both hogsheads of sugar having been purchased at the same price; but on entering the city there is a custom-house, as there is at many cities on the continent, and that the one of these men is charged 2 5-8d. per lb. when the other is charged 7d. the man who is to pay 7d. cannot sell his sugar in your market at the same price that the other can do who only pays 2 5-8d.; and the consequence is that he does not pay 7d. but takes his sugar elsewhere—to Darlington, or some other town, where the people are not so foolish as to charge such heavy duties; and thus the people of Durham would have less sugar than they require. The man who paid only 2 5-8d. duty would have the full control over the market, and would be able to charge more than the natural price which his sugar would fetch were the market open. (hear, and cheers.) Now, that is precisely the case with the supply of sugar in this country. The present Government, indeed, proposed to make an alteration in those duties—that the same duty, 24s. should be paid for sugars the produce of our colonies—that 63s. should continue to be paid for sugars the produce of Brazil and Cuba, and all countries which produced sugar by slave labor, but that sugars from countries not dependent upon England, and not produced by slave labor, should be admitted at a duty of 34s. a cwt. Now, no man, unless he had a very strong, and which I believe a very mistaken opinion on the question of slave labor would think that such a discrimination as this should be made. But, however, this is not precisely the question which was then at issue. I think it is more a question of morals and of feeling: and I should vote always in favor of perfect freedom of trade, without respect to the quarter whence it comes, and without regard to the man's labor by whom it was produced. (applause.) I have stated that the Government proposed that the duty on West India sugar should be 24s. a cwt. as it now is: and that on foreign free labor sugar 34s. a cwt. Now, you who have read the newspapers of the period, will recollect that Mr. Miles, the member for Bristol—himself a member of a very old mercantile firm there, having large possessions in, and large transactions with, the West India islands, objected to this new arrangement of the Government; and proposed that the duty on West India colonial sugar should be 20s. instead of 24s. a cwt.; 30s. on a description of sugar which is brownish, and 34s. upon what is called "white clayed sugar"—white clayed being a sugar which is partly refined by being run through a vessel for that purpose. Now, the object of the amendment was this—that his sugars from Jamaica should come in at 20s. a cwt. and almost all others at 34s. thus making a difference of 14s. in favor of his sugars, the ministry having only proposed that there should be a differential duty of 10s. a cwt. (hear, hear.) This was a very ingenious trick. The uninformed observer would suppose that his object was to lower the price of sugar altogether, by lowering the duty on that which is used in this country; but it happens that nearly all the foreign sugar that could come in would be of the description called "white clayed sugar," which would pay a duty of 34s. and not of 30s.; and thus whilst all the West India sugar would come in at 20s. a cwt. nearly the whole of the foreign free labor sugar would have to pay 34s. a cwt. duty, giving the West India planters a protection of 14s. instead of 10s. which Sir Robert Peel proposed—in effect taking 4s. a cwt. from the revenue, and putting it into the pockets of the colonial planters. (cheers.) This was a question so nice, and a distinction so fine, that many persons did not discover it. The Whig party in the House of Commons found it would be a very nice thing to outvote the Government upon, and therefore supported Mr. Miles and the ultra-protectionists of the Tory party, and when the question came to a division the ministers were outvoted. (hear.) I voted, however, with the Government, and so did several others who are most noted for their adherence to Free-trade principles. There was a great deal of discussion about the propriety of that vote. The London newspapers almost unanimously disapproved of it; but these newspapers are almost all belonging to some particular party. They are not conducted so as to forward the general interests of the nation, but to secure the views of party; and the liberal papers are generally most anxious to support the Whigs. But we do not profess to belong to either party; we are not for Tories or Whigs, but we are for perfect free trade; and therefore we voted for that proposition which the Government made and which gave the least protection to the planter, and took the least out of your pockets to transfer into their pockets. (loud cheers.)

From the Tipperary Free Press.

PRESIDENT TYLER AND SLAVERY.

TO THE EDITORS OF THE PRESS IN GREAT BRITAIN AND IRELAND.

GENTLEMEN:—I respectfully ask you to give the following correspondence a place in your columns. However you may differ from each other on political grounds, I trust your hearts beat warmly alike in favor of humanity, and that you will all cheerfully lend a helping hand to the oppressed. Great exertions, great sacrifices, have been made for many years by the people of these countries, to overthrow Slavery and the Slave-Trade. Hitherto our exertions have not been attended with the desired success. There must be some cause for this, as the object is a godlike one; one which would assuredly be smiled on by Heaven, if men pursued the right course for its attainment. It seems to me that the moral feeling of these countries has never been excited into a sufficiently strong sentiment of abhorrence for slaveholders. If we be justified in entertaining indignant feelings against our fellow-men for any crimes they commit, surely he that steals a man and makes a chattel of him, should excite them in the highest degree; for his acts are entirely repugnant to honor and honesty, and totally at variance with every good and holy principle planted in our souls by God himself. There is no man who does not feel this to be a truth—no man who will not spontaneously acknowledge, that to steal him and manacle him, would be an outrage of the deepest dye. When I heard that Mr. Tyler was about to visit these countries, it occurred to me that a good opportunity would be afforded to all who hate Slavery and its abettors, to express their warm feelings on the subject. Mr. Tyler is no ordinary man; he is President of a great nation; he is a *slaveholder*.—(I deny that any man can be a *slave-owner*, for there can be no ownership in such possessions—a man would not be the owner of a sheep that he had stolen.)—and he is anxious to attach Texas to the United States, for the purpose of perpetuating the vile system from which he derives a living.

I applied to Mr. O'Connell to give the voice of Ireland on this question once more to the world, and nobly has he responded to the call. I now entreat you respectfully to give our sentiments universal currency. Do not think of party feeling in this matter; but show to American "soul drivers" that all parties in these lands unite in detestation of the infernal system they support, and that we have no desire to hold friendly intercourse with them, until they wash their hands clear of the guilt of Slavery.

Gentlemen—give President Tyler notice that he cannot be, under his present circumstances, a welcome visitor in these lands, and you will greatly help the cause of human liberty on earth.

I am, respectfully, yours,
JAMES HAUGHTON.

DUBLIN, 6th Feb. 1845.

CORRESPONDENCE.

35 ECCLES STREET, 22d January, 1845.

My Dear Mr. O'Connell:—The author of the accompanying work on capital punishment, the Rev. Charles Spear, of Boston, has transmitted it to me, and requested me to offer it to you for your acceptance. I have great pleasure in complying with this request. The exterior of the book is beautiful, but its interior is superlative. At page 117 you will see some fine sentiments of your own, on the horrible practice of murdering our brethren according to law!! I wish the book could obtain a wide circulation in Ireland; if you would wish to promote it by sending it to the Repeal Reading Rooms, and you will kindly let me know your sentiments on the matter, I will have pleasure in communicating them to the author.

I wish to draw your attention to another deeply interesting matter. It is said that Mr. Tyler, the President of the United States is about to visit these countries. It would be a sad disgrace to us if this bad man were received with hospitable attention in Ireland. It rejoices me that you are pledged before God and your country to treat him and all slaveholders with the contempt they merit. Your hand cannot be polluted by his grasp. But John Tyler is even worse than a mere slaveholder, he is a slave-breeder for sale; and even more horrible still, it is commonly known in his own country that he sells his own children. I once before mentioned this fact to you, but you could not believe it, you could not imagine anything so brutal, (brutal! no, I wrong the brute creation,) so inhuman on the part of a man. For confirmation of this statement, I refer you to the Northern Whig of the 11th instant, on the first page of which, you will find a letter from my friend, Henry C. Wright, of Philadelphia, (a man incapable of making an untrue averment,) in which almost proof positive is given of a practice which probably has no parallel for infamy out of the slave States of America, the practice of slaveholders selling their own children; and that John Tyler is one of these men, can hardly be doubted. Your voice has often rolled across the Atlantic, cheering the labors of devoted men and women in America, who are laboring to free their brethren from bondage. Your name is revered by your fellow-laborers for human freedom in that land. Send your voice forth again, I entreat you, on this occasion. Tell the polluted man-stealer, Tyler, that he will be no welcome visitor in Ireland, but that the free-souled, liberty-loving Americans will be received by us as brothers. Will you write me such a letter as only you can write, in reply to this, and I will publish it far and wide? There are men working for the regeneration of Ireland, who are not ashamed to seek for the sympathy of men-stealers, of "American soul-drivers." I am sorry for this, for our country's freedom and real greatness can never be accomplished unless we adhere steadily to the principles of truth and righteousness, and repudiate all connection with those who would fetter the body or the soul of a child of God.

P. S.—I enclose £1, which I should thank you to hand in as my renewed subscription for the present year, to the Repeal Association.

I am, my dear Sir, faithfully yours,
JAMES HAUGHTON.

To Alderman O'CONNELL, M. P.

MERRION-SQUARE, 4th Feb.

My Dear Friend: I beg your pardon in not having sooner acknowledged your kindness in sending me Mr. Charles Spear's admirable work on the abolition of the punishment of death. May I beg you, when you write to that gentleman, to present him my respects, and to assure him of my gratitude for his kind present of that work, which I admire very much. There may be some shades of difference between him and me, on some of the principles enunciated in his work—none at all on the practical abolition of the punishment of death, totally and without reserve.

With respect to the principles of President Tyler, on the subject of negro slavery, I am as abhorrent of them as ever I was; indeed, if it was possible to increase my contemptuous disgust of slave-owners, and the advocates of Slavery, my sentiments are more intense now than ever they were, and I will avail myself of the first practical opportunity of giving utterance to them, especially in connection with the horrible project of annexing Texas to the United States. But, at the present moment, the public mind is so engrossed here by other topics of local interest, that an Anti-Slavery speech would excite no such attention as it ought. I will, however, avail myself of the first favorable occasion to express my indignation on the subject, so as to give my sentiments circulation in America.

Believe me to be very faithfully yours,
DANIEL O'CONNELL.

To JAMES HAUGHTON, Esq. 35 Eccles street.

From the Free Labor Advocate.

TESTIFICATION.

The following testification, or minute of disownment, issued by the Salem Monthly meeting, (Iowa,) against Thomas Frazier, is published as an act of simple justice to the character of the individual testified against; it having been extensively reported among the "body members," that he was disowned for an act of a highly immoral nature. Even an ancient and highly-esteemed minister, who is very dull of hearing, was made to believe that such was the fact, and has so reported it in his travels. It seems that almost any means are considered justifiable, by our opposers to injure the character of Anti-Slavery Friends, especially of those who have occupied important stations in Society. Thomas Frazier had long been a minister in excellent esteem, previous to the difficulties on the anti-slavery question, and still occupies that station among Anti-Slavery Friends. He was an Abolitionist; and when the Yearly meeting adopted its proscriptive measures against its abolition members, he would not, and could not, unite with them. He believed them unjust and arbitrary, and of course out of the truth, and had the independence to say so. When the Free Labor Advocate was pronounced a pernicious publication, he did not believe it, but persevered in reading it, contrary to the mandates of those who were determined to put it down. This independence of mind and conduct soon prostrated his influence with the dominant party, and a determination was shown to destroy his moral and religious character. An attempt was made to institute a charge against him, of conduct highly dishonest in regard to pecuniary matters. They could not however make out their case to satisfaction, and they applied to a committee of the Quarterly meeting for assistance. This committee, after a full investigation, pronounced his conduct in the matter complained of, to be no cause of complaint. When his persecutors found themselves baffled in this attempt, one of them said, in substance, that at any rate he was not in unity with the advice of the Yearly meeting on the anti-slavery question. To this Thomas replied, that as it was now evident that this was the ground of all their persecution, he was satisfied. And from that time forth he identified himself with the Anti-Slavery Friends; which he had not thought proper to do while they had him charged with immoral conduct. The separation had taken place while the investigation of the criminal charge was going on; and no doubt he acted wisely in waiting till he had cleared himself from the charge, and brought to light the true cause of the complaint against him, before he left them. This statement of the case, up to the time of his uniting with Anti-Slavery Friends, I have from a source which I believe is entitled to full credit, or I would be very far from giving it publicity. Nevertheless, I will again state, as I have done on former occasions, that if by any possibility, the statement is erroneous in any material point, I shall take a pleasure in correcting it, on being furnished with sufficient evidence of the fact; well knowing that truth, and truth only, is necessary to sustain a good cause.

After this a complaint was brought against him to the Monthly meeting, which finally issued the following testification; by which the cause of his persecution will appear. Notwithstanding which, a report is still industriously circulated, that he was disowned for dishonesty in pecuniary matters. It is further stated that one of the Friends who presented him with a copy, attended a Whig procession the day previous, and assisted in carrying the banner:

"Thomas Frazier, who has had a right of membership in the Society of Friends, has let in a spirit of disunity against them, and the travail of our Yearly meeting; for which he has been treated with, without the desired effect. We, therefore, disown him from being a member with us. Signed in and by direction of Salem Monthly Meeting of Friends, held 20th day of 7th month, 1844.

PETER HOBSON, Clerk."

From the Belfast (Ireland) Northern Whig, Feb. 6.

PRESIDENT TYLER AND SLAVERY.

TO JAMES M'HENRY, UNITED STATES CONSUL AT LONDONDERRY.

GLASGOW, February 1st, 1845.

DEAR SIR—In a communication in *The Northern Whig*, dated January 16, 1845, the object of which is to "rescue from the grasp of calumny the *fair fame of a personal friend*," you say,—"Let every man be considered innocent, until he be proved guilty." So say I. You accuse me of making a "slanderous attack on the *private* character of the present Chief Magistrate of the United States." Where?—How? In a letter written by me, which appeared in *The Whig*, of January 11th, headed—"*John Tyler, President of the United States, a man-stealer about to visit England.*" You say that I propagate the *foul* charge, that "President Tyler had been guilty of selling his own son into Slavery!" I am glad you think it is "*foul*" for a man to sell his own children into Slavery. Do you think it is "*foul*" for a man to sell other people's children into Slavery? But I forget myself, for of this you say—"It is neither my business nor my intention to say one word?" Oh, no! your "*personal friend*," for whose "*fair fame*" you are so anxious, may steal, and sell his neighbor's children, as many as he pleases, and it is not your "business nor intention to say one word" about it, because you do not consider that such an act affects his "private character," or sullies his "fair fame;" but let it be said that your "*personal friend*," John Tyler, in whose familiar acquaintance you seem to glory, has sold his own children into Slavery, and you are ready to move heaven and earth to vindicate him!

You say of me, "He was conscious, in his heart, that he was giving circulation to a calumny that never had the least foundation in fact." Notwithstanding this assertion, I would say, that I do really believe, that John Tyler, President of the United States, has children in Slavery, and that he, himself, brought them into that condition. I do sincerely believe, that John Tyler, the recent Chief Magistrate of the United States, has enslaved his own children.

Proof.—John Tyler is a Slaveholder. Will you deny this? You will not. Not one of those who placed him over them as President will dare to deny it. He was chosen to the office because he was a slaveholder. He has kept slaves to wait on him, while in the execution of his office, as President. What is a *slaveholder?* The following law, under which every slave in the United States is held, will shew:—"A slave is one who is in the power of a master, to whom he belongs. The master may sell him, dispose of his *person*, his industry, and his labor; he can do nothing, possess nothing, nor acquire anything, but what must belong to his master."

Under this law—a law sanctioned by himself—President Tyler holds slaves, whose "*persons*, industry, and labor," he claims a right to sell; and these victims of his injustice, "can do nothing, possess nothing, nor acquire anything, but what *must* belong" to John Tyler. He claims and holds MAN—the image and likeness of God—who was made but little lower than angels, and crowned with glory and honor by his Maker—as a "chattel personal"—as a beast, or a thing. He claims a right to dehumanize man—his brother—his own son—and to use him as an article of merchandise. Here is John Tyler's damning guilt—this is the "*foul*" blot on his "private character." The slave says,—"These hands, these limbs, these eyes, this body and soul, are mine—my God gave them to me." "No," says Tyler, "they are mine, and all their fruits." He denies to his *chattelized* brother the right of personal ownership. James M'Henry, do you deny that John Tyler—your "*personal friend*"—thus claims and holds MAN—your brother—and the image of your Father and God, as property? You *will* not—you *dare* not. This is his villany. He is a MAN-STEALER,—and as much more infamous than a sheep-stealer, as a man is of more value than a sheep. The man who will claim and hold his fellow-man as property, is capable of any deed of infamy. He that will claim other people's children as property, is capable of enslaving his own offspring.

John Tyler is a slave-breeder. He lives in Virginia. The principal business of that State is to *breed* slaves for the markets of Alabama, Louisiana, and Mississippi. In 1836, it was stated by the Virginia slave-breeders, that *one hundred and twenty thousand* slaves had been sold, and driven out of the State, in one year. This was said, to show the advantages and profit of *slave-breeding;* and to stimulate the people to more activity in that business. John Tyler, like his neighbors, keeps women for the purpose of "*breeding*" (I use the disgusting and horrible slang of the President himself, and his fellow slave-breeders,) and "*growing*," human beings for the market. The fact, that Tyler is a *slaveholder* proves him to be a *slave-breeder;* for the latter sin is necessarily involved in the former.

John Tyler is a slave trader;—he buys and sells men, women, and children, as he sees fit; and he claims the right to do so. To buy and sell human beings, at auction, is, in his opinion, perfectly honorable, and consistent with membership in a Presbyterian, Methodist, Baptist, or Episcopalian church. In this opinion he is sustained by the religionists and statesmen around him. He does not consider it at all to his disgrace—any impeachment of his "private character," any stigma upon his *fair fame*—to *hold* slaves, to *breed* slaves, and to *buy* and *sell* slaves. Do you? In the name of God and humanity, I will call upon you to answer this question, before the people of Londonderry, among whom you live as a commissioned agent of John Tyler. Do you think it is a dark blot on the "fair fame" of your "*personal friend*," that he holds, breeds, and sells slaves? What could he do worse? Should your "*personal friend*" seize your wife and children, or yourself, and put them on the auction stand, and sell them off, like dogs, to the highest bidder, what would you say of his "*fair* fame?" Would you not think him capable of "selling his own son?" If John Tyler had stolen your son, and sold him, would you have regarded the dialogue between the slave and the minister—in which the slave says that his mother assured him that he was the son of Governor Tyler—a "clumsy invention," and a "silly dialogue?" If you stood beside your wife and children, on the auction stand, placed there by your "*personal friend*," to be sold as slaves, you would never find any difficulty in believing a report, so well authenticated, that "President Tyler had been guilty of selling his own son into Slavery."

There is another law under which your "*personal friend*" holds slaves, and which he approves and helps to execute—i. e. "all the issue and offspring born, or to be born, of slaves, shall be, and they are hereby declared to be, and remain forever, absolute slaves—and SHALL FOLLOW THE CONDITION OF THEIR MOTHER." The universal law of mankind is, that children shall follow the condition of the father, and be known by his name. Why do President Tyler and his fellow slave-breeders pass a law that the children of slaves shall follow the condition of their mother? A Virginian slaveholder once told me, that six-sevenths of all the slaves of that State had more or less white blood in their veins: and John Randolph once said, "that the best blood of Virginia, (by which he meant the blood of her most distinguished preachers, statesmen, and heroes,) ran in the veins of her slaves." How happens this? There is no intermarriage between whites and blacks. There is no legal marriage among slaves. They live in absolute concubinage, as do the beasts. John Tyler holds his slaves in this condition. The darkest horrors of Slavery, in America, cannot be told. I can only say of it what a slaveholder, in a private letter, once said of it—"Slavery is the concocted essence of fraud, selfishness, and cold-hearted tyranny, and the fruitful parent of unnumbered evils to the oppressor and the oppressed—THE ONE THOUSANDTH PART OF WHICH HAS NEVER BEEN BROUGHT TO LIGHT. The *father* of a slave is never asked after, by ministers or politicians, in ecclesiastical or civil courts. The slave is supposed to have no father; and in *law* and *religion*—as these are held in slave States—the slave has no father. This one law of Slavery—that "the child shall follow the condition of the mother"—tells the whole story. The slaveholders made this law, solely that the fathers of slaves might never be known, and to suit their own convenience. There is not, probably, a single slaveholder—a *man*—in Virginia, born and educated there, who has not sons and daughters in Slavery. This is known and talked of in the State as a common practice, that parents enslave and sell their own children.

Such are the *circumstantial* evidences that your "*personal friend*" did "sell his own son into Slavery." He is known to be a *slave-holder*, a *slave-breeder*, and a *slave-trader*. A young man of light complexion comes forward—declares that he was born on Tyler's plantation, and that his mother assured him that John Tyler was his father. The minister to whom the slave said this, is a Baptist minister, known to the man who published the account. You try to discredit the report, by saying that the man who published it was opposed to Tyler on *politics*, as well as on Slavery. He was opposed to his Slavery, but he cared not a farthing about his politics. He published it *after* his election, and *before* he had "vetoed Mr. Clay's celebrated Bank Bill." So these could have had no weight with him.

But, perhaps you think, as your "*personal friend*" and his man-stealing companions think, that a slave is never to be believed, when he speaks against his master. But there are those who think the poor imbruted slave more worthy of credit than his lying, cheating, thieving master. The man who lives by theft and robbery, as does your "*personal friend*," cannot be worthy of any credit. He dares to tell the world, in his last message, that all the people enjoy liberty; when, at the same time, he held many slaves; and, in that very message, his great object is to induce the people to annex Texas to this Union. in order to open a market for his slaves. Who is John Tyler? A slave-*holder*—a slave-*breeder*—a slave-*trader*. Judge ye whether he ever sold his own son into Slavery. Alas for the *fair* fame of your "*personal friend*."

Hear the testimony of the Honorable B. Swain, a slaveholder in North Carolina, in 1830:—"Let any man of spirit and feeling, for a moment cast his thoughts over this land of Slavery—think of the nakedness of some—the hungry yearnings of others—the flowing tears and heaving sighs of parting relations—the wailings and wo, the bloody cut of the keen lash, and the frightful screams that rend the very skies;—and all this to gratify ambition, lust, pride, avarice, vanity, and the most depraved feelings of the human heart! *The worst is not generally known.* Were all the miseries, the horrors of Slavery, to burst at once into view, a peal of seven-fold thunder could scarce strike greater alarm."

That you may speedily "say one word" in behalf of these crushed and broken-hearted victims of American Slavery, is the anxious wish of

HENRY C. WRIGHT.

The unalterable, inexorable enemy of Slavery, where ever it exists.

Communications.

Convention and Fair at Fitchburg.

HUBBARDSTOWN, March 10, 1845.

The ladies of the Massachusetts Anti-Slavery Society, with the Worcester North, had resolved to hold a Fair at Fitchburg, on the 12th and 13th ultimo. The Worcester North Anti-Slavery Society appointed its annual meeting at the same time and place. To add to the interest of the occasion, notice was given that Phillips and Ballou, and those inimitable singers, the Hutchinsons, would be present. The morning came, and brought with it no trivial storm of wind and rain. But the genuine friends of the cause came together by sleigh-loads and stage-loads, through wind and storm, from a distance of ten, twenty, and thirty miles. They met in the large town hall. It was a meeting of joyful countenances and earnest hearts. For those had met, who, in their several spheres, had been contending, unaided and alone, amidst innumerable foes, for truth, and liberty, and right. There were in that presence men and women, too, on whose brows deliberation sat, and firm resolve. With them it was no holyday pastime. They seemed aware of the weight, and dignity, and arduousness of the work in which they were engaged. Their lives, their fortunes, and their very souls, seemed pledged to its accomplishment.

But those who projected the meeting and issued the call, or others like them, had anticipated the gathering and prepared the reception. The forests and the fields seemed obedient to the call, and to render voluntary tribute to the pleasures of the occasion. For there stood, in rich and beautiful array of native green, the pine, the hemlock, and the spruce, in listening attitude, as if waiting the outbreaking of a Hutchinsonian song, to give them life and motion; while, between, wreaths and festoons of evergreen hung upon the walls. The walls, too, were gemmed with appropriate mottoes embodying the stern resolves, the noblest sentiments, and holiest purposes of the wise and good, in ancient or modern times. There, like the stars that stud the firmament of night, they addressed themselves to minds and hearts that answered them again. There were we permitted to hold converse, fellowship, communion, with the mighty dead.

"The tables," as a correspondent of the Liberator has said, "formed a hollow square in the middle of the room, on which were placed the beautiful contributions from the various towns in Worcester county, which united in the effort, together with those from Boston. The refreshment room, at the foot of the hall, was arranged with the utmost elegance and taste, and provided in the most ample manner, with tea, coffee, cakes, pies, blanc-mange, sandwitches, and fruits."

At the *head* of the hall was a table copiously furnished with intellectual and moral aliments—with books, pamphlets, and plates, charged with that light and truth the dissemination of which must eventually result in the emancipation of the slave, an alteration of the Constitution, or a dissolution of the Union.

Thus, the arrangements had been made, the people were assembled, and to commence operations, Mr. Wendell Phillips made some pleasant and appropriate remarks on the object and occasion which had called them together. The sale of articles went on, for an hour or two, quite briskly, when it was thought best to proceed with business and addresses, without interrupting the sales. On motion of Mr. Everett, of Princeton, H. W. Carter, of Hubbardstown, was appointed Secretary, pro. tem. Rev. Mr. Stone, of Gardner, offered an earnest and appropriate prayer. Mr. Phillips presented a resolution on the omnipotence of moral influence in overcoming great national evils, and the utter inadequacy of any political party to accomplish the object. He spoke nearly an hour. I will not attempt to report his speech. Suffice it to say, that it was a clear and forcible statement of the fatal compromise of principle in the United States Constitution, and of the immorality of taking office or voting under it; and given out in a style and manner worthy of the man, the subject, and the occasion.

Mr. Everett then moved—That all persons present be invited to participate in the discussions introduced in the Convention. The motion was agreed to without opposition.

Mr. James N. Buffum, of Lynn, then continued the discussion in a plain, common-sense, matter-of-fact way, to corroborate and sustain the positions of Mr. Phillips.

Mr. Henry Clapp, Jr. said he would not speak on the resolution, but would make such observations as might be suggested as he went on. The burden of them was to show the abominable position of the American Church as the bulwark of American Slavery.

On motion of Mr. Everett, a Committee was appointed to nominate officers to the Worcester North Anti-Slavery Society, for the ensuing year. The meeting was then adjourned till 6 o'clock in the evening.

Most of the audience withdrew, but many remained to exchange friendly salutations, mingle in conversation, or regale themselves, for it was tea-time, at the refreshment tables.

Evening Session.—Mr. Phillips, having disposed of the political portion of his resolution in the afternoon, now took up the moral; and although so much broader, and deeper, and higher than the other, he showed himself equally master of it. His power was particularly manifest in setting forth the character and purpose of the Christian dispensation. For this done, it was easy to vindicate Abolitionists from the charge of infidelity; and, tried by this standard, the Church and clergy of the land were found greatly wanting. This was the first effort I ever knew, (and I have witnessed many,) in which my ideal of what ought to be done in the premises, was fully met,—in which the speaker rose to the height of this great argument, and without harshness, by the simple majesty of truth, commanded the respect and admiration even, of the enemies of the cause.

A song from the Hutchinsons, with their seven-fold harmony, brought the audience to their feet. They pressed or leaned forward in almost breathless admiration.

Mr. Buffum then made some forcible remarks on the support which the Church, in its present connection with the slave-system, lent to it. He spoke also of the persecutions to which Abolitionists are subject, and modestly mentioned, by way of illustration, that he had lately lost some seven thousand dollars by the burning of his carpenter works. Not long afterwards, said he, I was told that it was undoubtedly the work of an incendiary, and on account of my abolition principles. And will you persist, said his informant, in such a ruinous enterprise?

What, said Mr. B. shall I abandon my principles, and the great and glorious cause in which I have enlisted, because they subject me to pecuniary losses? No, not if they were ten times greater than they are. I cling to them the closer. And the indignant manner in which he repelled the suggestion, brought down upon him, from that large audience, a general burst of applause.

Mr. Clapp introduced the following resolution, and spoke upon it with great earnestness and power:

"Resolved, That the Church which closes its doors against the Anti-Slavery movement—or rather, which does not give that movement its earnest and enthusiastic support, has not the least claim to the name of Christian; but, on the contrary, is a heathen institution of the darkest character, and ought to be instantly deserted and resolutely opposed by every friend of humanity."

His course of argument to show the corruption of the Church, was essentially the same as that of Phillips, but sustained by fresh and copious illustrations, and a manner entirely his own.

Here the labors and pleasures of the day and evening were brought to a close. The audience withdrew, and the ladies, wearied with care and toil, set their house in order, and betook themselves to rest.

Thursday morning.—Prayers were offered by the Rev. Mr. Pettibone, of Fitchburg. The ladies were already in their places; the refreshment tables had been replenished, the articles of merchandize set in new and tempting array; and the business of buying and selling, eating and talking, went on with renewed earnestness and spirit.

Rev. Mr. Pettibone began with some excellent remarks on the incompatibility of Slavery, with the principles of Christianity, and the duties of the clergy in regard to it.

Mr. Clapp then offered resolutions, and made a strong speech on the wickedness and worthlessness of Liberty Party. Richard Hildreth, said he, one of the leading men in the party, does not pretend that it is governed by moral principle. Expediency is its rule of action.

Mr. Phillips followed in the same strain. Liberty Party, said he, like other political parties which wish to obtain votes, accommodates itself to the prejudices and demands of the people. In New-York it exhibits one phase, in Philadelphia another, and in Boston a third. He also exposed the fallacy and absurdity of the doctrine that public officers are to obey the Constitution as they understand it.

Afternoon Session.—Messrs. Phillips, Buffum, and Clapp, presented the claims of the Liberator, National Anti-Slavery Standard, and Pioneer, to the patronage of Abolitionists. Mr. Clapp added some further remarks on the immorality of taking office, or voting under the United States Constitution.

Mr. Haskell, of Fitchburg, thought, if we prayed for the liberation of the slave, consistency demanded that we should also vote for it. He, therefore belonged to the Liberty party. He did not attempt to controvert the positions which had been taken by others.

The Hutchinsons, who all along had been silent spectators of this moving scene, as if filled with the spirit of the occasion, at length burst forth with spontaneous, original, native power, the combined effect of poetry and song. For Jesse "knew himself to *sing*, and build the lofty rhyme."

I cannot give you his striking and appropriate Ode. The wonder was, that it was composed upon the spot. Yes, sitting as they were, surrounded by "such wealth of evergreen," themselves the gazing-stock of hundreds of strange faces, with the "Ladies Fair and fair ladies" before their eyes, and "gay belles and sleigh bells" ringing in their ears, with those mute orators, the mottoes, speaking from the walls, and Phillips, and Buffum, and Clapp, from the desk; the poetic soul of Jesse, with instinctive tact, appropriated them all; turned them to shape, and while he gave to them a local habitation, earned himself a name.

Rev. Mr. Stone, of Gardner, remarked, that much had been said against the clergy. He was himself a clergyman, and wished he could say it was not all true. He spoke also of the espionage and censorship which he and other students, who happened to be Abolitionists, underwent while members of Amherst College.

But darkness drew on, and the audience were again set free. Formal speeches gave place to friendly conversation, the articles upon the tables were again taken up, and many of them disposed of in the most summary manner. For the ladies, ever ready to feed the hungry and supply the needy, bade none go supperless away.

Evening Session.—The people came together in great numbers, fresh demands were made upon the Fair, which were very promptly met. The report of the Committee on nominations was called for, and the following persons proposed for officers to the Worcester North Anti-Slavery Society, for the ensuing year: For President—George Miles, of Westminster. Vice Presidents—J. A. Waite, of Hubbardstown; W. B. Stone, of Gardner; T. P. Locke, of Barre; Dr. Hoyt, of Athol; Mason Ainsworth, of Templeton; Dr. Taylor, of Petersham; Deacon Mead, of Rutland; J. T. Everett, of Princeton; Mrs. O. Willington, of Barre; C. W. Hamilton, of Hubbardstown; Captain Gerry, of Harvard; Albert C. Howe, of Princeton; J. G. Clark, of Hubbardstown. For Secretary—Benjamin Snow, Jr. of Fitchburg. Treasurer—Mr. Myrick, of Princeton. Executive Committee—Samuel Gay, and Susan W. Clarke, of Hubbardstown, Rev. Mr. Pettibone, of Fitchburg; Mrs. Dr. White, of Westminster; Ruel G. Cox, of Gardner. The report was unanimously accepted, and the persons nominated thereby elected.

H. W. Carter, of Hubbardstown, made some remarks on the natural and necessary connection of the different branches of reform. There is no vice, said he, where intemperance prevails, which is not immeasurably aggravated by it. For it puts out the light of reason, drowns the voice of conscience; and at the same time rouses into action the baser elements in man's nature—lust, avarice, and the love of power—with the disposition to fight and to destroy. The slaveholder is an idler from principle. Idleness exposes him to intemperance. Intemperance makes him lustful and avaricious, and therefore, tenfold more overbearing and tyrannical than he was before. Besides, the intemperate man is, from the nature of the case, incapable of appreciating anti-slavery truth, or of feeling the unutterable wrong he is inflicting on his slave. Where, then, is the hope of reform? This is not mere theory. It is matter of observation. It is sound philosophy. Is there no connection, then, between Intemperance and Slavery? Again, men are made slaves, and kept so by superior force. Slavery is a state of perpetual war. He, therefore, who would contend successfully against the giant evil, Slavery, must also engage with earnestness in the Peace and Temperance reforms.

After a few more remarks from Messrs. Phillips and Buffum, in their usual happy manner, the labors of the Convention were brought to a close, by an eloquent and successful speech from Mr. Clapp, on the greatness and dignity of the Anti-Slavery enterprise, and the simplicity of the means by which it is to be accomplished, viz: freedom of speech and freedom of the press. The proceeds of the Fair, clear of expense, were $225.

I have thus given you the merest skeleton of the proceedings, and the main topics of discourse at the late Convention and Fair. Enough, however, to show, that Phillips, and Buffum, and Clapp, true to the motto of the American and Massachusetts Anti-Slavery Societies, "No Union with Slaveholders," bore, in their intellectual and moral weight, uncompromising testimony against a pro-slavery Church and Constitution. They broke up the ground and sowed good seed, but bequeathed the fruits thereof to the next generation. While their natural helpers and magnanimous allies, the ladies, by their steady and persevering efforts, furnished the means of sowing more seed. H. W. CARTER.

The

mise with wrong which our fathers made, when they extended the law of Slavery in relation to fugitives, over the whole land, and pledged Northern bayonets for the protection of the slaveholders, down to the present moment when, by the solemn act of the representatives of the people the accursed system is extended over a country half a dozen times as large as your own State. The one is the natural result of the other, and Slavery will go on increasing in power, and growing in strength, for centuries yet to come, under the protection of the Union, so long as the Union shall be permitted to exist. Vote, then, so long as you esteem it a duty to do so. Vote, even with the Liberty party, if your conscience commands it. But beware how you make it the *ultima Thule* of your anti-slavery effort. Do not let it so take possession of your anti-slavery life, that you see no duty beyond it. Keep a sheet-anchor to windward,—the sheet-anchor of moral power, which, in your society, has thus far held you to your moorings. Your voyage is not yet finished. The political fog, which you mistake for land, will yet clear away, and show a way before you into a new ocean, which you must yet traverse ere you can descry any haven of rest. Beware, then, of a coalition, unless you are sure that you shall not be parted from your present friends, and led by others, who may seem to be such, to your own destruction, upon the treacherous shoals and quicksands of Liberty Party.—G.

Mr. John Jay and the Emancipator.

The last Standard contains a letter from Mr. John Jay, called forth by my strictures upon his rejoinder to his last letter in defence of his conduct in the matter of the transfer of the Emancipator. In this letter he disclaims any allowance which the rightful owners of the Emancipator have always been willing to make for his participation in that transaction, on the score of his youth and inexperience at the time of its perpetration. He avows his responsibility in that business, and in the matter of the discreditable Address which he put forth on the eve of the Annual Meeting of 1840, and defends both on their merits. This he is, of course, competent to do. He can waive his plea of infancy, if he pleases. I am very sorry to find that the only excuse which could palliate his conduct in the affair in question is thus rejected by him. But it is his concern, not mine.

Mr. Jay says, "the gentlemen who came to us," (Messrs. Loring, Earle, Child, and others,) "intimated *their belief* that there was fraud in the transaction, and we declared *our belief* that there was no fraud. If they had proof at hand, they should have produced it." It is quite likely, that those gentlemen, being experienced lawyers, opined that when a piece of property, entrusted by its owners to agents or servants, is conveyed by them to a third party, *without consideration*, that it is a *primâ facie* case of fraud, and that the burden of proof lies entirely on the other party to prove that their possession is rightful, and not fraudulent. When the Committee of the American Society had established the facts; 1. That the Emancipator was the property of the American Society, previously to the 15th of April; 2. That the Executive Committee were the agents or servants of the Society for the proper management, and not for the destruction or perversion, of its property at their arbitrary pleasure; and 3. That the Emancipator, to sustain which the Society had paid tens of thousands of dollars, and which it valued as an Anti-Slavery instrumentality beyond all price, was transferred by its agents to a third and a hostile party, *without consideration*; those gentlemen probably thought (and I apprehend there are but few lawyers or men of business who would arrive at any other conclusion) that they had made out their *primâ facie* case of fraud, and that the *onus* lay altogether on the other party to show that the transaction was a fair and not a fraudulent one. They did not think that it was their business to bring evidence that the *animus* of the Conveying Committee was dishonest, (though they had proof enough at hand); but that it was the business of Mr. Jay and his Board to prove that that *animus* was honest. Men are supposed in law, and in common sense, to *mean* to do what they *do*. The facts being established by the accuser, it is for the defendant to show that the facts fail to establish the *primâ facie* case. If Mr. Jay should, preparatory to a tour in Europe, entrust a piece of property which had cost him twenty or thirty thousand dollars, to an agent, with full power of attorney, in the perfect confidence that it would be properly managed during his absence, and honestly restored when he returned home; and should he, upon his return, find that his agent, from apprehensions of losing his stewardship, or for any other reason, had conveyed this property to a third party, *without consideration*; I cannot but think that he would regard it as a *primâ facie* case of fraud. And if the receiver of his property, in the supposed case, should say to him, "Mr. Jay, it is *your belief* that there was fraud in this transaction, but it is *my belief*, that there was none; if you have any proof you will please to produce it;" I humbly conceive that he would admire the assurance, much more than the logic or the law, of the demand.

Mr. Jay is much mistaken in supposing that this is a question involving a mere difference of opinion. It is a question of moral honesty and Anti-Slavery fidelity. It is a question as to the manner in which a board of trustees disposed of a certain amount of property, placed in their hands for a specific purpose; a question upon which I believe that there has been but one opinion among men of business and of honor, who have made themselves acquainted with the facts. *Facts*, "refractory FACTS," constitute the true issue in this case, and that issue may not be shifted for the specious substitute of an honest difference of opinion.

Mr. Jay is equally mistaken if he thinks that the facts of this business have been reiterated again and again from any love of controversy in the abstract, or any affection for this particular thing in the concrete. He cannot be more desirous than I am of a state of things that will admit of its being mentioned no more. But as long as we see some of the very men who thus betrayed their trust, and endeavored to sacrifice the Anti-Slavery Enterprise, to conciliate a pro-slavery church and clergy, (who despised them for their pains, and now thrust these very acts in their teeth, which they did at their instigation,) still endeavoring to pass themselves off upon Abolitionists as men worthy of their confidence, and seeking to obtain livelihoods and offices under these false pretences, it is a duty which may not be evaded to remind those long in the cause, and to inform those who are just entering it, of these pregnant facts, that they may know that THESE MEN ARE NOT FIT TO BE ENTRUSTED WITH ANTI-SLAVERY FUNDS OR ANTI-SLAVERY CONFIDENCE. And this duty is especially imperative as long as we see our own Emancipator made the instrument of the most insidious and malignant attacks upon the integrity of the movement, upon whose disinterested labors depend the only hope of the American slave. When these men shall have removed themselves out of our way, either by repenting of their guilt and making what reparation remains in their power, or by abandoning their pretensions to an anti-slavery character, the transfer of the Emancipator will cease to be a household word in the mouths of Abolitionists;—and not till then.

It is obvious from what I have said, how idle is any talk about "mutual respect and confidence," and "laboring in as much harmony as possible," as applied to men standing in the relations towards each other occupied by the members and friends of the American Anti-Slavery Society, and the members and friends of the Conveying Committee of 1840. The idea is an absurdity. Union is impossible, and coalition would be as pernicious to the cause as it would be injurious to the characters of those attempting it. Any endeavor to reconcile light and darkness, good and evil, integrity and dishonesty always results, as in the case of the Constitution of the United States, in the triumph of the evil principle.

Mr. Jay deprecates the continuance of this controversy, and declares his determination of never recurring to it again. On this point he will act his pleasure. But he must remember that the discussion was revived, at the present time, by himself. He has always been treated with marked forbearance in all that has been said on this subject, from an impression that he was more sinned against than sinning in the premises. This forbearance he now disclaims. He re-affirms "his sincere belief that, in the matter of the Emancipator, he acted not only honestly, but wisely." He has now defined his position; and it is one which I can only regret that he should assume. He has deliberately identified himself with men, with whom I should never have been willing, without his own express consent, to have classed him. This I cannot but be sorry for, both from my sincere good wishes towards Mr. Jay, personally, and from the reverence I feel for the great name he bears. I am sure that his original implication in this matter, and especially his deliberate justification of his course, will be unfortunate for his true fame; and I believe that he will yet be sensible of it. But he is the guardian of his own honor, and is free to choose his own course, subject to the opinions of all who choose to form one on the subject.—Q.

Cotton.

This is a very important staple. The fluctuation in its market value makes and breaks many a fortune every month in Wall street. It causes the backs of many poor slaves to bleed, and their hearts to break. Texas, they say, is a great country for cotton, else perhaps it might not be annexed. But everybody knows how important an item it is in American political economy, and how potent an influence it exercises over politics also. But everybody may not suspect that the price thereof is come to be a thing of some moment also in ecclesiastical affairs. It particularly concerns the Methodist Episcopal Church, by official announcement. The Church which Jesus Christ founded upon a rock, has come, in the lapse of ages, to stand upon a cotton-bale. "Open the prison-doors to them that are in bonds, and let the oppressed go free," was the injunction of old time. Leave that to the course of trade, and the price of cotton, says the modern Christian.

A very instructive article appears in a late number of the Christian Advocate and Journal, the organ of the Methodist Episcopal Church, on this very important staple. The writer commences with the following announcement:

The history of the fluctuations in the price of this article is interesting and instructive from its great importance to the country, and its close connection with the influence of capital in directing the channels of commerce under restrictive policies.

From this clear statement of the subject of his article, the writer goes on to trace this history. He shows how great capitalists, finding that speculating in the funds was not so profitable an investment of capital as they could wish, were led at length to turn their eyes to the great staple. They were induced to advance large sums "to the planters, in order to secure their stocks and crops, and at a subsequent period to the clearing and establishment of new plantations, and to the purchase of all the redundant and disposable slaves that could be procured, with the purchase in anticipation of crops while yet on the ground."

But neither was this found to answer. Not that capitalists were led to any sentimental feeling of humanity for the "redundant and disposable slaves," when the effect of their speculations was observed upon them—not at all, nor does this pious Methodist mean to advocate any such ludicrous and ultra notion—but they ceased from their extravagant speculations, because certain natural causes taught them that trade in cotton, even when resting on a trade in men, might be overdone. Now, the writer thinks that we are getting into a more healthy state of things, and cotton will be left to the ordinary influences of trade and commerce.

Well, what of it? I confess that my apprehension was so dull that I read this long article in this Christian Journal in the most utter, and perhaps shameful ignorance, till I came to the last paragraph, as to what cotton could have to do with the Methodist Episcopal Church. The article is a very good one, to be sure, but it seemed to me, as I read on, that its more appropriate place would have been in the money column of some paper devoted to the affairs of this world, rather than in one whose chief care was of the "Redeemer's Kingdom." It seemed a mingling of profane with sacred things, which rather shocked even my hardihood of sensibility in relation to the fit in ecclesiastical matters. But the writer knew what he was about. It was not from any undue interest in the profane affairs of this wicked world, that there was all this talk about cotton. On the contrary, it was all for the glory of *God*; and, in the closing paragraph, we have the whole gist of the matter, and our unjust suspicion that the Journal is becoming worldly, yields at once to increased admiration of its godly piety, and—fitting adjunct,—its tender humanity. It says:

It may be interesting and encouraging to our readers who take an interest in the abolition of Slavery to perceive that this alteration in the prices and value of cotton is calculated, under divine Providence, by consequently diminishing the value of slaves, and causing free-labor to take their place, to bring about, without strife or contention, the removal of the "great evil" which the Methodist Episcopal Church universally deplores.

Of course, it must not be supposed that "Divine Providence" means that all the appropriate work of the Church of Christ is to be brought about by the alteration in the price of cotton—that the Board of Brokers is to supersede the Bench of Bishops—that the Price Current is to displace the Prayer book—but it is only in this particular matter of stealing men, the Church is to be relieved from farther responsibility. She is still to have cognizance over the distribution of salaries to her travelling and local preachers, the fund from the "Book concern," the proper method of conducting divine service, and some other matters which are all-important to the temporal and eternal welfare of her children; but this little peccadillo of Slavery which has been a thorn in her side for the last year or two, is no longer to disturb her peace and distract her councils. The marvel is that it was not earlier ascertained that this signal interposition of "Divine Providence" has been so long at work in favor of these children of grace. How much useless contention might have been avoided! How would the feelings of the beloved Bishop Andrew have been saved! But now that the truth is known, I submit whether a form of prayer for regulating the price of cotton should not be issued, and a regulation made for the preachers to announce each Sunday, from the pulpit, the state of the market? There are probably few so schismatic in the Church, that they would object to her taking so much interest in the cause of the slave as to watch the pious work of the "removal of the great evil" which she "deplores," and which Divine Providence has entrusted to the hands of the Broker's Board.—G.

N. B. I would state for the benefit of the brethren, that at the latest quotations, the prices, both in Liverpool and New-York, range from "inferior," 4 3-4, to "good, fair," 8 1-4.

Straws.

The Supervisor elect in Franklinville, Cataraugus county, is a third party man. The Albany Argus (Democratic) puts him down in the Polk list! The Argus should not tell tales out of school. This reminds me that the Democratic party in Salem, Massachusetts, at the Municipal election a few weeks since, had no candidate for Mayor, but voted for the Third party man. The Tribune says that one of the most active of this party in this city said in relation to the recent presidential election, "*We wanted Polk to be elected!*" While the question of Annexation was still doubtful in the Senate, the same person said: "*They* (the Democrats) *will not dare to do it, for they know they are indebted to us* (the Third party) *for their power.*" I happen to be knowing to the truth of this, and names could be given were it necessary.

A year ago last fall, when it was announced that a Third party nominee in some town in Plymouth county, Massachusetts, was nominated also by the Democrats, the fist went forth from the Emancipator office to throw him overboard. These little items are worth noting as they turn up, as there is some innocent curiosity to know what is to become of the Liberty party. The Bangor Gazette, one of their party papers—they are not to be distinguished by their names—announced, not long since a Liberty meeting in that city, to make arrangements for the spring election, and said:

"It is a question with many of the Liberty party whether they should keep up their organization this spring, and this question must be decided this evening."

The Emancipator asks with open eyes, "is it an open question?" and adds, "be firm." How can they, poor fellows, when they don't know which way to jump yet?

The Western State Journal, published at Syracuse, in a long article on Slavery in the paper of Wednesday of last week, has an eye to the division of spoils. The writer thinks his party press (the Whig) is very unwise in saying hard things about the Liberty party. "What," he asks, "*is to be done* with the FIFTEEN THOUSAND voters about to ab-olve themselves from all allegiance to the perverse *leaders* of the pro-Texas and pro-Slavery allies of Locofocoism? Is it sound policy to drive them in a body over to our opponents?" Evidently somethine must be done. I said some months ago that the common people in the Liberty party would some day find their leaders at the old game of "transferring." It is very certain that these same leaders have a leaning towards the Democrats, notwithstanding they would not send Mr. Birney "to pass the winter at Detroit." Perhaps they hope to get up a *fourth* party with seceding anti-Texas Democrats. But then the Whigs are anti-Texas, too, and the common people may prefer to make their own choice. Gerrit Smith has already had the party whip cracked at him for presuming to think for himself what course he ought to pursue in the event of the Whigs taking Anti-Slavery ground. This is a delicate business, and must be managed very gingerly. Elizur Wright may yet have to write another letter to somebody he only "saw the streak of," and confess that "*inter nos*," this "confounded" Liberty party question, "has been shockingly mismanaged."—G.

The Nubian Slave.

A series of outline drawings, of great merit and interest, bearing the above title, are to be published, as soon as a few hundred subscribers can be obtained, at one dollar for the whole series. A brief description of each is subjoined, in the hope that all the friends of the Anti-Slavery cause, and all those who are opposed to the Annexation of Texas, will avail themselves of the aid of genius and art for the promotion of the first and the prevention of the last.

The first drawing in the series shows the Nubian in his native clime, and in his free home,

"Chosen where palm-groves cooled his dwelling-place,
And freshening rivers ran."

It is a beautiful picture of domestic happiness. The father, his quiver on his shoulder, and his bow and spear by his side, feeds with fruit the young child that stands by his knee. The mother is spinning with the hand-distaff and spindle of the earliest times, still used in Africa and in the interior of Hayti, while she watches the sleeping babe beside her. In the distance, against the setting sun, the ruffians are seen approaching, whose thirst for wealth has sent them to destroy this scene of happiness.

In the second drawing the family is seen in chains, and exposed for sale on the American auction stand; and the figures, subdued by bonds and suffering, and domineered over by the very personification of cruelty and avarice that stands above them as an auctioneer, are delineated in a manner that reminds one of Flaxman.

The third drawing—"sold,"—shows the horrid and familiar sight of the separation of the family. The father is dragged from the mother and children, while he is obliged at the same time to witness their scourging at the hands of a villain with a cigar in his mouth.

The fourth drawing is "the escape." The infant is missing from this group;—but the parents lead the remaining child between them, as they hasten towards the North star to which the foremost fugitive is pointing. Then comes, as in the order of Southern life,—"the hunting." The fugitive bears his fainting wife, from whose breast the blood is flowing, over his right arm, while with his left he turns upon the baying blood-hounds. The child struggles vainly in their jaws—the hunters, whose rifles have done such fatal execution, are seen approaching to complete the dreadful deed of recapture.

Then comes the branding and the scourging. The master, a clergyman in his gown and bands, stands by as his brethren of America are doing in every day life, while the executioner of his bloody will, pours brine over the lacerated body of the victim, whose frame hangs lifelessly from the stake by her corded hands. On the left of the sketch they apply the heated branding-iron to the cheek of the husband.

Last—and as the natural sequel of the seizure, the sale, the scourging, the branding,—"the crushing out of hope, and light, and youth"—is seen the political consequence of individual wrong;—the South-King, in his glory, receiving the submission of the degraded North-King, who stands almost unnoticed before him in the most abject humiliation. The structure of the throne on which the slave-power sits, is shown

"Built on the necks of half the suffering world."

Before it stands the altar of Slavery, on which the Northern priest pours a libation of blood. All the accessories of this striking piece, are admirably significant. The flag of the lone Star floating over all—the statue of Liberty falling from its base—every line in the drawing bespeaks that final and unavoidable termination of domestic Slavery—political subjugation.

Names of subscribers will be received at the office of the American Anti-Slavery Society, and are, for the sake of the cause, earnestly solicited for the publication of these designs,—almost as admirably executed as conceived—c.

Delia A. Webster.

This young woman has published the following card in the Vermonter, with a request to editors to copy:

Miss Webster takes this opportunity to inform her friends and the public generally, that a full statement of her trial, as certified by the Judges, and admitted by the prosecutors to be correct, will very soon be laid before them, that each one may be enabled to form his own opinion of her guilt or innocence from the fact.

In the meantime, the Lexington (Ky.) Observer speaks very severely of her attempt to clear herself of the charge against her, on the testimony of Fairbank. It says:

Now this story, which we say was first manufactured by Fairbank, and is now recorded, under his oath, in the Fayette Circuit Court, Fairbank himself afterwards admitted to be false, by pleading guilty to the charges contained in the indictments. And yet Miss Delia A. Webster, with all the air of a persecuted martyr, repeated it at Cincinnati only a few days ago. This woman knows it to be false, and she knows too that the case for which she was tried and convicted, is not the only one of the kind in which she was engaged while in this city. A letter was found in her trunk, on her arrest, from a man in Ohio, returning her the thanks of a negro man, belonging to Mr. Berry, in the neighboring county of Clarke, for her assistance in procuring for him his freedom, and giving her directions in what manner to proceed to ensure the freedom also of his wife, his mother, and sister. The letter was proven to have been brought to her from Oberlin, Ohio, by a Mr. Smith, of Jessamine, and delivered to her, but could not be read as evidence in the case for which she was then held on trial. She was guilty beyond all question.

Her promised annihilation of the Abolitionists had better not be attempted till she can clear herself of the imputations against her character. To assist fugitives to escape is no crime, but to endeavor to conceal the fact by falsehood, is none the less an immorality. But we are bound to hear her before we condemn her.

Horrible Accident.

An accident occurred in this city a few days since, by which several persons were instantly killed. A blacksmith had purchased, among a lot of old iron, a bomb shell, which was still charged. Not supposing that its explosive power still remained, as it was dragged from the bottom of some place in the harbor, where it had remained since the last war, he attempted to pick out the powder in it with a hammer. While doing so, it exploded, killing and shockingly mangling the person who held it, as well as several other persons on the premises. The Tribune has the following well-timed and excellent remarks on the subject:

A PASSING THOUGHT.—Our city has recently been shocked by the occurrence of a remarkable accident—the explosion of a bomb in the hands of Mr. Duvall, killing three men, and wounding one or two others, shattering windows, and spreading destruction and alarm on every side. The loss of most valued citizens, the agonies of the suddenly bereaved wives and children, the alarm and horror excited by the casualty—these have been enough to sicken, if not to appal the stoutest heart.

But how many of us are considering what this thing called a bomb was *made for*? Do we reflect that the express and only object of its production, is to produce just such tragedies as we have had enacted in our midst?—and that we, with every *Christian* people, pay thousands annually, for the manufacture of just such dispensers of death as this? Do we consider that this was no failure—no excess or deficiency of anything intended by the bomb-maker—it was not intended that this missile should explode just at that time and place, but it was made to explode and destroy human beings, and for nothing else. We mourn that it has fulfilled its destiny.

Yes, we mourn for our friends, Duvall, Price, and Broderick; we sympathize with their agonized relatives; but do we talk of stopping the infernal business from which this calamity arose? Do we recoil from the thought of throwing such devilish engines by thousands into the cities of Santa Fé, of Matamoras, of Vera Cruz, and Mexico, to shatter the limbs and spatter the brains of innocent women and children in thousands? *One* bomb bursting among us, causes a general shudder; shall we not hesitate before we engage in an undertaking which is likely to pollute Heaven's atmosphere with thousands of such projectiles, and thence redden rivers with torrents of human blood?

"National Honor!"—"Re-Annexation!"—"Extending the Area of Freedom!"—such are the swindling phrases by which aspiring villains have in all times indeed fools to become murderers and the victims of butchery. Shall there never be an end of this?

Dissolution—Petition.

A petition was presented a few days since, in the House of Representatives of this State, from citizens of New Hartford, praying that in the event of the Annexation of Texas, the question be submitted to the people of the State, "whether they will consent to be parties to a new Confederacy embracing five more slave States." The petition was laid on the table, ayes 68, nays 38. The Albany Argus (Democratic) says that the mass of the Whigs voted no.

If petitions for Dissolution *now* can not be got up, in many towns there can be a large number of persons found who would be willing to sign petitions asking that measures be taken for conditional Dissolution. It is a method of agitation worth trying.

The New Postage Law.

The following are the main provisions of this law:

1. Single letters, by which it means letters weighing half an ounce, or less, without regard to the number of pieces of paper, may go three hundred miles, and less, for five cents; for greater distances ten cents are charged. Every additional half ounce (or part of an ounce) is considered an additional letter.

2. Publishers of Newspapers may send them free of postage thirty miles from the place of publication. The same rates as heretofore are charged for greater distances.

3. Printed circulars on cap or letter-sheet are charged two cents for all distances.

4. Pamphlets, Magazines, &c. not weighing more than an ounce two and a half cents for each copy. Every additional ounce is charged one cent additional. No copy, however, exceeding eight ounces in weight, and no bound book of any size can be sent by mail.

7. The franking privilege is continued to members of Congress for packages not exceeding two ounces.

6. Private express mails are prohibited under heavy penalties. Persons depositing letters at any place to be carried by unlawful means are liable to a fine of fifty dollars. This section of the law has already gone into effect.

Baltimore Methodist Conference.

This body adjourned on the 20th instant, *sine die*. The correspondent of the Commercial Advertiser writes that it has re-affirmed its decision in the case of Mr. Hardin. It will be remembered that he was suspended from office for being a slaveholder. The proposition to divide the Church, was lost, by a vote of 148 to 40. Something of the spirit of the Conference may be surmised by the following resolution, which it passed:

"Resolved, That this Conference approve of the principles and efforts of the Colonization Society."

H. W. of PORTLAND.—A correspondent of the Boston Courier sends to that paper the lines "To the Unsatisfied," as they were published in the Standard nearly a year since, with the following prefatory remarks:

☞ Some time in November, 1840, a very striking poem appeared anonymously in a New-York paper, entitled "*To the Unsatisfied.*" Everybody admired it, and everybody wondered who wrote it. Very soon, it began its travels. Away it roamed "down south," and one editor in New Orleans published it in his paper as the production of an old English poet. Shortly after, we met with it in a Philadelphia magazine, ascribed to Bryant. At last it reached Boston, and made its appearance in one of our periodicals, abbreviated most woefully. The editor had half a page to fill up, and so very quietly went to work and printed, so far as his page held out. He managed to get in *six* verses of the *ten*, and contrary to the usual custom, did not even add, "to be continued." Professor Longfellow probably saw it here for the first time, as it came out in "The Waif," his casket of gems, last January, cut down, just as it stands mutilated in the above-mentioned remorseless magazine. Then it commenced its wanderings anew, and has been on the wing ever since, cheated of nearly half its beauty. We have seen it published so long in this condition, and observed how many different authors the imaginations of editors had supplied to it whenever they have placed it in their columns, that we take pleasure in copying it as it originally appeared; adding what we have recently learned the true author's name. (Harriet Winslow.) The poem needs not a word of commendation. F.

A NEW-YORK SLAVER.—A New-York vessel which has heretofore been employed in conveying colonists to Liberia, has gone into the kindred business of the Slave-Trade. The information comes from Gov. Roberts to the Secretary of the Colonization Society. The following extract from his letter is from the National Intelligencer:

You will no doubt be a little surprised so hear that the well-known brig Atalanta left the coast a week or two ago for the Havana, with upwards of four hundred slaves on board, and in sight too of a British cruiser. It had been arranged, it seems, a month or two before, between the parties, that the Atalanta should return to Cape Mount at a set time, land her officers and crew, deliver the vessel into other hands, receive a carco of miserable human beings, and make the best of her way off the coast. This was done in few hours. The Atalanta being an old trader on the coast, and known by most of the naval officers on this station, was not suspected by the officers of the men-of-war in sight; consequently no notice was taken of her, nor did they discover the delusion until the vessel was far, far away, and beyond their reach.

We may yet hear something more of this matter.

FAST-DAY.—The Governor of Massachusetts has appointed this day as "a day of Fasting, Humiliation, and Prayer." In the "old Colony times," this observance meant something. They prayed for good crops from their planting, and good luck in killing Indians. Massachusetts has enough to humiliate her, but I fear that the remembrance of her citizens in Southern jails, and slaves on Southern plantations, and the Annexation of Texas, and the Union, by which Massachusetts herself is guilty of these things, will not spoil many dinners. The piety of the Governor's proclamation, however, is unexceptionable, and most of the people will go to meeting, and dine afterward on fish.

WAR WITH MEXICO.—If the following from the Journal of Commerce may be relied on, a war with Mexico may be avoided, notwithstanding the treatment she has received from this Government in robbing her of her territory. We hope that the slave power may be disappointed in this particular at least.

Gen. Almonte has received advices from his Government since the overthrow of his particular friend Santa Anna. The Ambassador has been recognized by the new Government, but will, nevertheless, return home on the first of April. He expresses the opinion that as the Resolutions for the annexation of Texas were passed by so very small a majority, that the Mexican Government will not think it necessary to disturb the friendly relations now existing between the two nations.

THE BAPTISTS AND SLAVERY.—The Baptist Board of Foreign Missions, a few days since, adopted a Report in which they say:

"If, however, any one should offer himself as a missionary, having slaves, and should insist on retaining them as his property, we could not appoint him. One thing is certain, we can never be a party to any arrangement which would imply approbation of Slavery."

The Christian Politician says:

The information is communicated by the Biblical Recorder "that brother Tryon, of Texas, has lately been reappointed Missionary, by the Board of the American Baptist Home Mission Society." The Recorder further says, "He is *reappointed* by the Board, with a full knowledge of the facts of the case. He is, we understand, a slaveholder still.

Will the Politician tell us whether these Boards are the representatives of the same church, or of different churches? Or does this apparent distinction in principle exist because it is very easy to be anti-slavery abroad, and very difficult, or very disagreeable to be so at home?

A SLAVE BILL.—The Western Citizen, published at Chicago, Illinois, says:

"We understand that the bill before our Legislature, making it a Penitentiary offence to assist fugitive slaves to escape from their masters, has passed both houses and become a *law of the land*. This we suppose is the fruit of the brave promises, especially from the Whigs, made before election, that the Black Laws should be repealed. We think it will be a long time before this law will take *effect*.

THE HUTCHINSONS.—Our friends met with the most gratifying success. An attempt was made at one of their concerts last week, to hiss down "Get off the Track," but was unsuccessful. The struggle between applause and disapprobation continued for several minutes. Since then, the attempt to put down their anti-slavery singing has not been renewed. This is so much work done for the cause.

EMIGRATION.—The Emancipator makes the very sensible and practicable proposition of taking Texas out of the hands of the slave power, by settling it with free people, and making it a free State. The only difficulty in the way of the accomplishment of this magnificent plan, is to get the people of the free States to go, and the people of the slave States to stay at home. Some of Mr. Leavitt's Whig friends beg him to set the example. He might establish a new paper there, or *find* one already established.

PENNSYLVANIA LIABILITIES.—The Legislature of Pennsylvania have passed the general appropriation bill, containing an appropriation of $855,000 to pay the August installment of interest on the State debt. In case the funds in the Treasury should not be sufficient to pay the whole amount of interest due, all claims under fifty dollars are to be paid in full, and the deficiency to be apportioned amongst the larger claimants who are to be paid, in sums not exceeding $200, by checks on the Bank of Pennsylvania, payable within four months from the first of August.

THE HON. JOSIAH QUINCY, who has been President of Harvard University for sixteen years, has sent in his resignation of that office, to take place at the close of the present Academic year.

Mr. ROBERT OWEN, the celebrated Socialist, is lecturing in this city, on the regeneration of society. He has issued an address to the President of the United States, which will be found on the fourth page of to-day's paper.

EMIGRATION TO MISSISSIPPI.—The papers state that there was a "great rush" of movers into Mississippi at the close of the last year. Many drove day and night to reach there before that time, as they would be deprived of their slaves if they failed to do so; the Constitution of that State prohibiting the introduction of slaves after the 1st of January, 1845. Nearly all our own States are filled up, and of course we must have Texas.

ANOTHER HEARTLESS ACT.—The Savannah Republican of March 15th, says, that a negro boy concealed himself on board the ship Celia, Captain Thatcher, bound to New-York, and was not discovered till the ship had reached the bar. The Captain returned and landed the boy, who was delivered to his master.

MRS. N. P. WILLIS died in this city, last week, at the Astor House. Her remains were taken to Mt. Auburn, Cambridge, Mass.

ERRATUM.—In the leading article in the last Standard, in the thirty-seventh line of the second paragraph, for "plans," read "fellows."

ACKNOWLEDGMENTS.

For the Standard—from March 8th, to 22d 1845.

J. S. Treat, Voluntown, Ct.		$2 00
Samuel Rodman, New Bedford, Mass.		2 00
Mathew F. Robbins, Jericho, L. I.		1 50
Stephen Robins,	" "	2 00
E. Levi, Hempstead Harbor,	"	1 00
Peter De Clerq, Cazenovia, N. Y.		2 00
Ezeek Wilbur, Farmington,	"	3 00
William R. Bannell, Bridgeport, Ct.		4 00
Daniel Ricketson, New Bedford, Mass.		2 00
Robert Comstock, Uncasville, Ct.		2 00
L. M. Chadbourn, Great Falls, N. H.		1 00
Eastern Pennsylvania A. S. Society,		262 50
		285.00
Donations.		
Mrs. Nancy Babcock, Boston,		12 00
Fitchburg Anti-Slavery Fair,		222 60
Friends in Concord, Mass.		15 00
Collectious by Abby Kelley,—		
John Lukens, Abington, Montgomery co. Pa.		1 00
David Newport,	" "	50
Wm. P. Heston,	" "	50
Peter Hallowell,	" "	1 00
Charles P. Walton,	" "	1 00
Contribution,	" "	2 53
Oliver Paxson, Moreland,	"	2 00
Silas Twining, Warminster,	"	1 00
John Comely, Upper Dublin,	"	1 00
John B. Ackly, Cheltenham,	"	50
J. Hoffman, Plymouth,	"	1 00
Collection "	"	4 78
" Norristown,	"	1 94
" Gulf Mills,	"	4 69
Isaac Ivens, Sr. Penns Manor, Bucks co. Pa.		75
Arthur Collins,	" "	1 19
Robt. Brown,	" "	25
Mahlon Palmer,	" "	50
Francis Collins,	" "	50
John Robbins,	" "	50
Isaac Ivins, Jr.	" "	50
Joshua Woolston,	" "	50
John Briggs,	" "	1 00
Cash,	" "	75
Barclay Ivins,	" "	50
Isaac Collins,	" "	50
Robert K. Eastburn,	" "	50
Chas. Searborough,	" "	25
Wm. P. Crozer,	" "	25
Isaac. I. Robbins,	" "	50
Jas. Robbins,	" "	50
Saml. Eastburn,	" "	25
Mahlon Eastburn,	" "	25
Geo. F. Ivins,	" "	50
Ann W. Palmer,	" "	50
David Lukens, Morrisville,	"	50
Mary Comfort,	" "	50
Geo. B. Abbot,	" "	25
E. Heston,	" "	25
Contribution,	" "	2 92
J. F. Hendrickson, Crosswicks,	"	25
Stephen Twining, Dolington,	"	1 00
Letitia Twining,	" "	1 00
Sarah B. Twining,	" "	1 00
Contribution,	" "	2 00
Rachel Cunningham, Newtown,	"	25
John Linton,	" "	25
Stephen Janney,	" "	25
Levi Buckman,	" "	62
Wm. Linton,	" "	25
Wm. Lloyd,	" "	1 00
Smith Ely,	" "	1 00
Sarah Ely,	" "	75
Joseph Worstell,	" "	25
Friends,	" "	70
Sarah L. Carey,	" "	50
A friend, Attleborough,	" "	1 00
Sarah Beans, Lower Makefield,	" "	1 00
Friends,	" "	50
Richard Janney,	" "	1 00
Collection, Tullytown,	"	1 00
Collection, Radnor, Delaware county, Pa.		82
" Edgemont,	"	4 30
A friend,	" "	1 00
A friend, Delaware county,		50 00
		360.09
Total amount,		$645.09

FRANCIS JACKSON, Treasurer.

NOTICES.

THE BRANDED HAND.

The late frequent aggressions of the South on Northern Liberty, demands loudly from the friends of freedom in the North, a united and powerful expression of their entire sympathy with the Anti-Slavery prisoners; their unqualified approval of their course; and their deep abhorrence of the tyranny which confines them in Southern dungeons. As one means of expressing that sentiment, it is proposed to publish a paper, to be devoted to the cause of these noble Anti-Slavery martyrs.

Its title and motto will be—THE BRANDED HAND! It will be published once a month, at fifty cents a year, payable on delivery of the first number. It will know no particular sect in religion or organization in Slavery. All, therefore, who love truth and liberty, are invited to aid us. All profits beyond costs of publishing, to be given to the prisoners. All communications relative to the paper to be left at the *Anti-Slavery Office, Providence.*

PROSPECTUS
OF
"THE TRUE AMERICAN."

A NUMBER of Kentuckians, slaveholders and others propose to publish in the *City of Lexington*, a paper devoted to gradual and constitutional emancipation, so as at some definite time to place our State upon the firm, safe, and just basis of liberty. The time has come when a large and respectable party, if not a majority of the people are prepared to take this subject up and act so as to secure, the end proposed without injustice to any, but with eminent benefit to all. A press is only necessary to give concentrated effort, and final success by free conference of opinion and untrammelled discussion.

We propose to act as a *State party*, not to unite with any party, State or National; expecting aid and encouragement from the lovers of liberty of all parties, we shall treat them with studied courtesy and forbearance, so far as it may be consistent with the integrity of the principles which govern us.

It is not proposed that our members should cut loose from their old party associations. The press under our control will appeal *temperately* but *firmly* to the interests and the reason, not to the passions, of our people: we shall take care rigidly to respect the legal rights of others, be cause we intend to *maintain our own*. We shall attempt to sustain in good faith the "*freedom of the press.*" Whilst our organ will conscientiously vindicate and uphold the Christian morality in ethics, and constitutional republicanism in politics, its columns shall be open to all sects in all things concerning human action: believing with Jefferson, that there is no error so dangerous but that it may be left safely to the combat of reason, we utterly repudiate that false philosophy and time-serving expediency which caters to the tyranny of opinion, by excluding from the press whatever does not suit the fastidious tastes of "patrons"—our readers shall not be our masters; if they love not truth, they may go elsewhere. The times call for language plain, bold and true,—our cause is good,—our press shall be *independent*, or cease to exist,—designed to accomplish great purposes, to vindicate principles of interest to all mankind, it shall observe the elevation of no man, disdain personal denunciation, and share the glory of its triumphs among all its supporters. A native born Kentuckian has engaged to edit "*The True American*," and as his opinions and feelings are expressed in the above outline of party action, he will be untrammeled in his independence, so long as he is faithful to the principles of his adoption.

"The True American" will be published weekly, in the city of Lexington, Kentucky; and it is proposed to make it embrace all the matter common in newspapers; especially will it regard the high place which labor holds in the economy of nature, and insist upon its enjoyment of a fair distribution of the products of capital. The size and appearance of the paper shall be as studiedly becoming and tasteful as its means will allow.

TERMS.

Two dollars and Fifty Cents per annum, payable in advance.

To any person or club taking five copies, Ten Dollars.

Numbers sent to persons not having once paid, to be regarded as gratuitous.

Advertisements according to current rates.

Bank notes of par value received from all parts of the Union, but Kentucky paper will be preferred. Letters to be directed to the undersigned, *post paid* in all cases.

The first number will be issued about the first of June, and all subscribers are desired to send in their names by the first of May next. C. M. CLAY.

On behalf of himself and others.

Lexington, Feb. 9, 1845.

☞ WM. C. BELL, Esq. is our sole agent for this paper north of "Mason and Dixon's line."

NEW-YORK WHOLESALE PRICES CURRENT.

CORRECTED WEEKLY FOR THE STANDARD.

ASHES.		**IRON.**	
Pot, first sort 1844.	3.75 a 4.00	Pig, Eng. & Sc. ton	42.50 a 45.00
Pear

Poetry.

From the New-York Tribune.

TO CASSIUS M. CLAY, ON READING HIS ADDRESS TO THE PEOPLE OF KENTUCKY.

Right nobly said, right nobly done,
Brave champion of the West!
Stirred by that rushing, glowing tide,
Each generous heart beats high with pride
That Freedom's shield hath such a breast,
Our country such a son.

A glorious strife, a bloodless field,
A victory waits thy hand:
For mail and helmet, shield and lance,
The enchanted swords of old Romance,
Were weak before Truth's shining brand,
The weapon thou dost wield.

Forth from those serried ranks of Wrong,
Alone I see thee stand;
I hear thy voice sound clear and high,
In trumpet-tones the battle-cry
That echoes through the land,
"For Right against the Strong!"

Right nobly done! to bid one slave
Stand up erect, a man,
To me, were higher glory far,
Than chaining to triumphal car,
A thousand captives from the plain,
Where War's red honors wave.

My country! though thy tarnished name,
Thy Freedom be a jest,—
Thou true to God, thus true to thee,
If thou canst boast such sons as he,
The *Cœur de Lion* of the West;
Brief, brief shall be thy shame. A. C. LINCH.

THE MOURNFUL MOTHER,
(OF THE DEAD BLIND.)

BY ELIZABETH B. BARRETT.

Dost thou weep, mournful mother,
For thy blind boy in grave?
That no more with each other
Sweet counsel ye can have?—
That *he*, left dark by nature,
Can never more be led
By thee, maternal creature,
Along smooth paths instead?
That thou canst no more show him
The sunshine, by the heat;
The river's silver flowing,
By murmurs at his feet?
The foliage, by its coolness;
The roses, by their smell;
And all creation's fulness,
By Love's invisible?
Weepest thou to behold not
His meek blind eyes again,—
Closed doorways which were folded,
And prayed against in vain—
And under which, sat smiling
The child-mouth evermore,
As one who watcheth, whiling
The time by, at a door?
And weepest thou to feel not
His clinging hand on thine—
Which now, at dream time, will not
Its cold touch disentwine?
And weepest thou still ofter,
Oh, nevermore to mark
His low soft words, made softer
By speaking in the dark?
Weep on, thou mournful mother!
But since to him when living,
Thou wert both sun and moon,
Look o'er his grave, surviving,
From a high sphere alone
Sustain that exaltation—
Expand that tender light;
And hold in mother passion,
Thy Blessed, in thy sight.
See how he went out straightway
From the dark world he knew,—
No twilight in the gateway
To mediate 'twixt the two,—
Into the sudden glory,
Out of the dark he trod,
Departing from before thee
At once to Light and God!—
For the first face, beholding
The Christ's in its divine,—
For the first place, the golden
And tideless hyaline;
With trees, at lasting summer,
That rock to songful sound,
While angels, the new-comer,
Wrap a still smile around!
Oh, in the blessed psalm now,
His happy voice he tries,—
Spreading a thicker palm-bough,
Than others, o'er his eyes,—
Yet still, in all the singing,
Thinks haply of thy song
Which, in his life's first springing,
Sang to him all night long,—
And wishes it beside him,
With kissing lips that cool
And soft did overglide him,—
To make the sweetness full.
Look up, O mournful mother;
Thy blind boy walks in light!
Yé wait for one another,
Before God's infinite!
But *thou* art now the darkest,
Thou mother left below,—
Thou, the sole blind,—thou markest,
Content that it be so;—
Until ye two give meeting
Where the great Heaven-gate is,
And *he* shall lead thy feet in,
As once thou leddest *his!*
Wait on, thou mournful mother.

SONG OF THE SOIL.

BY H. B. BAYLEY.

I start the bulb of the beautiful flower,
And feed the bloom of the wild wood bower,
I rear the blade of the tender herb,
And the trunk of the stalwart oak I curb:
I force the sap of the mountain pine,
And curl the tendrils of the vine;
I robe the forest and clothe the plain,
With the ripest of fruit and the richest of grain.
The cheek of the peasant I flush with health,
And yield the sturdy yeoman wealth.
I give the spirit of commerce wings,
And prop the tottering thrones of kings.
The gorgeous palace and humble cot
Owe every atom to me they've got—
And the prince at his banquet, and hind at his board,
Alike must depend on the fare I afford.

Man may boast of his creature might—
His talents in peace, and his prowess in fight;
And lord it over beast and bird,
By the charm of his touch, and the spell of his word;
But I am the sole and mighty source
Whence flows the tide of his boasted force—
Whatever his right, and whoever he be,
His pomp and dominion must come from *me!*

I am the giver of all that's good,
And have been since the world hath stood;
Where's there wealth on ocean, or beauty on land,
But sprung from the warmth of my fostering hand?
Or where the object fair and free,
That claims a being, but's traced to me?
Cherish! then cherish, ye sons of toil,
The wonderful might of the fruitful soil!

Miscellany.

From the Weekly Mirror.

AN IMPORTANT ARTICLE TO SUFFERERS BY FEVER AND AGUE.

[A very learned medical friend, has taken the pains to copy for us, from a late work, not republished in this country, the following important observations, on this subject of general sympathy.]

Malaria consists in certain invisible effluvia or emanation from the surface of the earth, which were formerly called Marsh Miasmata, but to which it has of late years become fashionable to apply the foreign term, Malaria.

Malaria is a specific poison, producing specific effects upon the human body. In its medical sense, it is not simply bad air, or impure air. Thus we hear of the Malaria of large cities, but ague, when it occurs in large cities, is very seldom the growth of such places. The impure air incident to large cities and populous towns is prejudicial enough to health, but it does not *generate* fever—neither continued fever or intermittent.

The effluvia which thus forms the sole exciting cause of intermittent and remittent fevers proceed from the surface of the earth, and are gaseous or aeriform, or at any rate they are involved in the atmosphere; but they are imperceptible to any of our senses. Of their physical or chemical qualities we know nothing. We are made aware of their existence only by their noxious effects, and the inference that they exist was not made till within the last century and a half. To the production of this deleterious agent, a certain degree of temperature seems necessary. It does not appear to exist within the arctic circle, nor does it manifest itself during the colder seasons of more temperate climates. The nearer we approach the equator, the more abundant, virulent, does the poison become, wherever it is evolved at all.

Another condition of the development of the poison—it requires a certain degree of moisture. Not only a certain degree of heat and a certain quantity of moisture, but the presence of all the four elements of the ancients, would appear to be requisite for the production of the poison. The water of marshes has been examined under the microscope, and analyzed again and again with the view to the discovery of this pestilential agent, but in vain. A more likely way to detect the noxious material, would seem to be by examining the *air* of malarious districts, and this has been done repeatedly by expert chemists, and with the same want of success—the poisonous principle eludes the test of the most delicate chemical agents.

Where there is much heat and much moisture, here we usually find, also, much rank vegetation, and much vegetable dissolution and decay. The belief was as natural, therefore, as it has been general, that the putrifaction of vegetable matter was somehow or other requisite to the formation of the poison that exists so commonly in swampy situations. This belief obtains almost universal acceptance, yet very strong facts have been adduced to show that the decomposition of vegetable substances, is only an accidental *accompaniment* of the Malaria, and not by any means an essential condition of its evolution. The decomposition of vegetable matter goes on abundantly without the production of Malaria. The rotting cabbage leaves of Covent-Garden, and those which taint the air of the streets during the hot weather of summer, give rise to no ague, neither are marshes necessary to produce Malaria; but Dr. William Ferguson, a physician, who has had, and who has well used, very sufficient opportunities of investigating the question, shows that *vegetation* is not necessary, that the peculiar poison may abound where there is no decaying vegetable matter, and no vegetable matter to decay.

Now, these facts, and facts like these, seem to prove that the Malaria, and the product of vegetable decomposition, are two distinct things; they are often in company with each other, but they have no necessary connection. In producing Malaria, it appears to be requisite that there should be a surface capable of absorbing moisture, and that this surface should be flooded and soaked with water, and then dried, and the higher the temperature, and the quicker the drying process, the more plentiful and the more virulent, (more virulent, probably, because more plentiful,) is the poison that is evolved.

The putrifaction of *animal* matter is sometimes spoken of as an element in the formation of malarious poison; but evidence refutes this supposition as completely as it excludes the alledged necessity of vegetable decay. It can be proved that neither animal nor vegetable decomposition is sufficient to generate fever of any kind.

There is good reason for believing that in all cases the poisonous emanations proceed from parts of the surface that have been flooded and then dried, rather than from parts that are still wet or putrid, and this elucidates a circumstance very often noticed, viz: that neighboring places, especially high and low lands lying near each other, change their character in respect to salubrity, upon the occurrence of rains. The low grounds which had previously been very dangerous, become healthy when they are flooded over, and the higher lands, which are made wet, and which rapidly dry again, produce the Malaria abundantly. In the same reason, the edges or borders of swamps are more unsafe than their centres. The drying and half-dried margins of the purest streams may be prolific of the evil, when from the want of confining banks, those margins have been flooded by the rising of the waters. There is no observation more general, than that in malarious places, agues and remittent fevers abound more in hot and dry years, than in those which are cold and moist. And this influence of temperature it is, which mainly determines the differences observable in regard to these fevers at *different elevations* and in *different seasons* of the year. In the higher grounds, *agues* occur; as you descend, and the mean atmospheric temperature increases, *remittent* are met with; and in the lowest and hottest parts, fever becomes *continued*. When the Malaria prevails, it produces its peculiar consequences, chiefly in certain seasons, and it is in Autumn, especially, that agues and aguish fevers occur—that is to say, after the heat of summer; and the hotter and drier the preceding summer, the more pregnant and fatal are the autumnal fevers.

No very certain or extensive observations have yet been made in respect to the *kind of soil* from which the miasmata are most apt to be extricated. Such as is loose, penetrable, porous, and sandy, appears highly favorable to their formation; so are soils, which, containing much clay, are very retentive of moisture.

All malarious districts are much more dangerous at night than in the day time. Whether the poison be then more copiously evolved, or whether it be merely condensed or concentrated by the diminished temperature, or whether the body is, at that time, more susceptible of its influence; it certainly is more active and pernicious during the hours of darkness. The practical lesson to be derived from a knowledge of this fact, is obvious. In malarious countries, the open air must be avoided. "Early to bed," is always a good and wholesome rule, but the other half of the proverb, "early to rise," becomes, in such districts, an unsafe precept.

The Malaria *loves the ground*. It tends downwards. This may be one reason why *lying down* to sleep in the open air at night, is so very perilous. The lower rooms of the same house may contain the noxious effluvia, while the upper are free.

The Malaria is *movable by the wind*. It is capable, therefore, of being carried *from* the spot where it generated, and *to* other places which might else be free from it, and healthy. In this respect it is analagous to a heavy fog or vapor. The conveyance of the poison, like a cloud or fog, from one part of the surface of the ground to another, it is very important to attend to in all places, and especially so in tropical climates when the wind blows for a certain time from the same quarter. We are thus enabled to account for the apparent exception to the last mentioned property—its preference of low to elevated situations. It will be perceived how the Malaria may roll up, and hang accumulated upon, the side of a hill towards which a current of air sets steadily from, or across, a neighboring marsh. The poison may thus be blown *over* a hill, and deposited on the other side of it. As the wind may thus transport the Malaria to a distance, and thereby render a spot unhealthy which, naturally, would not be so; so also is it of service in clearing the poison from other places and preventing its concentration.

It is a well ascertained fact, that Malaria is deprived of its noxious properties, *by passing over even a small surface of water*—probably they are absorbed by it—and this is another proof of their tendency downwards.

Another remarkable property of Malaria is its attraction towards, and its adherence to, the foliage of lofty umbrageous *trees;* so that it is very dangerous, in malarious places, to go under large thick trees—and still more dangerous to sleep under them. But this property (thus a source of peril to those who are ignorant of it) affords, when known, and rightly made use of, a mode of protection and remedy against the influence of the miasmata. In the territory of Guiana, where large trees abound, the settlers live fearlessly and unhurt, close to the most pestiferous marshes, and to the leeward of them, provided a screen, or belt of trees, be interposed.

It would appear from the facts detailed, that dwellings unfortunately built in the vicinity of marshes, might sometimes be rendered safe and salubrious, by encircling, at a little distance, by a hedge of trees, or, perhaps, even by drawing round them a broad moat of water. Such experiments deserve, at least, a fair trial.

From the "Desultory Man."

THE FRENCH AND THE ENGLISH.

An Englishman is proud, a Frenchman is vain. A Frenchman says more than he thinks, an Englishman thinks more than he says. A Frenchman is an excellent acquaintance, an Englishman is a good friend. A Frenchman is enterprising, an Englishman is indefatigable. An Englishman has more judgment, a Frenchman more wit. Both are brave; but an Englishman fights coolly, a Frenchman hotly. The latter will attack anything, the former will be repulsed by nothing. An Englishman in conversation seems going a journey, and a Frenchman is taking a walk. The one plods hards on to the object in view, the other skips away from his path for the slightest thing that catches his attention. There is more advantage in conversing with the one, more pleasure with the other. An Englishman generalizes, a Frenchman particularizes. An Englishman when he tastes anything, says it is good, that it has an agreeable flavor; a Frenchman describes every sensation it produces in his mouth and throat, from the tip of the tongue down to the stomach, and winds up with a simile. An Englishman, remarking an opera dancer, says that she dances well, with grace, with agility; a Frenchman notes every *entre-chat*, and can tell to a line where her foot ought to fall. An Englishman must have a large stock of knives and forks to change with every plate; a Frenchman uses but one for all, and it sometimes serves him for a salt spoon too. An Englishman, in his own country, must have two rooms; a Frenchman can do very well with one—he dines there when he cannot go out, receives his company there, and can do everything there. A married Englishman requires but one bed, a married Frenchman must have two. In general, an Englishman is willing to submit to the power of the law, but inclined to resist military force; the contrary proposition is the case with the French.

A Frenchman is constitutionally a happier animal than an Englishman. He is born a philosopher. He enjoys to-day, he forgets the past, and lets to-morrow take care of itself. No misfortune can affect him; he floats like a bit of cork on the top of the waves which seem destined to overwhelm him. He makes his servant his confidant, the coffee-house his library, the man next him his friend, the theatre his fireside, and his home—but he has nothing to do with that. He is gay, witty, brave, and not unfeeling; but his character is like the sand on the sea-shore, where you may write deeply, but a few waves sweep it away forever. That perverted word, "sentiment," in its true sense, he knows little of. But are there many men in all the world who know much more?

The French, though they are daily improving, are still certainly a dirty people, not in their persons, but in their houses and habits. In this, as in everything else, they are the most inconsistent nation in the world. In their habitations there is the strangest mixture of splendor and want of cleanliness, and in their manners an equal mingling of elegance and coarseness. One must often walk up a staircase where every kind of dirt is to be found, in order to arrive at a palace, and a thousand things that shock all notions of delicacy are here openly done and talked of by the most polite.

A Frenchman's politeness consists much more in small talk and petty ceremonies, than in any real elegance of person or of mind. They have told the world so often that they are the most civilized nation in Europe, that the world believes it. It is true they have an immensity of the jargon of society, a quickness in catching and appreciating the tastes and ideas of others, and a great fund of good-nature; but their vanity stands much in the way of their politeness. An Englishman may, perhaps, over-rate both himself and his country, but he is contented with his own opinion, and cares little what others think on the subject; but a Frenchman wishes every one to acknowledge, and takes the greatest pains to prove, that France is the first country, and himself the first man in the world. A Frenchman, however, has much more of the two great principles on which real politeness is founded than an Englishman. He is by nature an infinitely more good-humored man and he has more of that inestimable quality that he himself calls *tact*.

If the French called themselves simply the most polite nation in the world, we might be inclined to admit the claim. When they say they are the most *civilized*, we instantly deny it. We have seen an actress, and a famous actress, too, stop in the midst of one of Racine's finest speeches, to spit in her pocket handkerchief, before the whole audience. I asked the gentleman next me if such were a common occurrence. He seemed surprised at the question, and said, what could she do? She must spit! Did we not spit in England? he asked. I told him not in general, and never in genteel society. He said, "Oh!" and without doubt did not believe a word I said; for let it be remarked that the French generally have no more idea of our manners and customs, than if we were placed at one pole and they at the other. A great proportion of the French people look upon us as a kind of Sandwich Islanders—imagine that we never see the sun—that our atmosphere is one common fog—that we eat nothing but beef and potatoes—that we drink nothing but tea and porter—and that our only ripe fruit is baked apples. Let me do them justice, however; rarely if ever would an Englishman have been insulted by the population of France with those brutal appellations which the lower class of England did not fail to bestow upon the French, when they discovered them in the streets of London during the war. If the highest class of society in France is not so refined as the same class in England—I do not scruple to say that it is not—there is much more urbanity, and real or acquired politeness, among the peasantry of the former country.

I have hitherto in general spoken of Frenchmen; what shall I say of French women? If I say but little, it is not that I think them in any degree less charming, less graceful, less fascinating than others have thought. To criticise them would be a task invidious, and not for me. If they have anything about them that might as well be altered; I say heaven forbid that it should be otherwise; for as perfection is certainly not to be found amongst men, it would place too terrible a difference between the sexes, if it were to be met with in a woman.

From the New-York Weekly Mirror.

BURNS, THE POET, IN "GOOD SOCIETY."—LECTURE ON SHAKSPEARE.

BY MR. HUDSON.

Shakspeare's appearance, therefore, to these Gallomaniacs and apostles of elegance, was, probably, not unlike that of Burns to the Scottish nobility, when first invited into their parlors. With his rustic, massive, manly features, his big, glowing eyes, and his heaven-taught courtesy; measuring himself by turns against the wisest, the wittiest, and the gentlest; meeting their common-place remarks with spontaneous bursts of native intelligence; overpowering their maudling affectations with free gushes of pathos; and drowning their polished repartee in broad floods of humor, it is no wonder that, as history informs us, he caused these professors and professoresses of etiquette to tremble with strange emotion, and even almost took some of the best of them off their feet! Doubtless, to their refined taste, he appeared a gigantic piece of rudeness; for how should they, with their strong conventional optic-glasses, recognize this intrinsically genteel as well as mightiest in all Europe, through such a total freedom from fashionable forms? For Burns had studied manners in a school far different from theirs, and as much higher, indeed, as it was different. This Lion, unlike Bottom in the play, had not learned to "roar as gently as any sucking dove;" he had not become one of those "kind, good souls, that dare not tell neither truth nor lies." Giant as Burns was, he had not refined off his head, disbrained and unsouled himself down to a level with the sweet popinjays around him, nor shod his thoughts with felt, to suit their delicate ears. On the whole, his sunbeams could not be expected to weigh very well against their elegant, nicely-carved table-meats. Nevertheless, Burns was a true man, and a true gentleman; and they, at that time and in that place, were for the most part, little better than animated costumes. Doubtless, too, they believed him to be a genius, for they had probably been told so by others. They were, of course, competent to recognize and "vote for the talent that had already got itself voted for." And, perhaps, in their hours of solitude, when they had lain off their "thrice piled folds of social reserve," and unbuttoned their tight-laced, drawing-room corsets, and returned to something else than mere critical or conventional notions, his genius, through his published works, had even visited their hearts with some touches of nature, and kindled some faint gleams of a human soul there, for it is the prerogative of such a genius "to create a soul even under the ribs of death:" but, in his presence, how should they, engrossed with the contrast between his free mountain graces, and their own polished elegancies, discern anything but rudeness and coarseness in him!

From the Cincinnati Gazette.

BE KIND.

None of us know the good a kind deed accomplishes. A word smoothly put in when the heart is sick, a little help bestowed when want presses near by, goes far—far beyond what those suppose who are able to speak this word, or give this help.

An instance, illustrating this, has just come to our knowledge. A young man, intelligent and well educated, came to our city to find employment. He sought for it in vain. When his means were about gone, and he lay half sick with fever, brought on by anxiety; a friend bade him be of good cheer, and through their joint efforts obtained for him a servant's place at a boarding house. He worked there like a brave man, and won the confidence of his employer, though he received only his board, and a few dollars a month.

That friend watched him, and finding him faithful, mentioned the fact to a mercantile gentleman, who said at once, "bring the young man to me." This was done, and soon he was more profitably employed. He was now head clerk. And did he forget his early friend? In the quietest way possible—without the slightest profession or pretension—he sought out, as soon as he was able, the choicest and most substantial present, and sent it to him as a token of remembered kindness!

When the present was received, our friend knew not from whom it came. He did not once dream of the poor, homeless youth, to whom he had shown only a *little* kindness, and, it was not until after repeated inquiries, that he discovered who had sent it. "I have learned a lesson," when he found out the giver, said he, "and that is *always* to be *more* kind, if I can be, under similar circumstances hereafter. If it were thus with all of us,—how much of human misery should we relieve, and what a sum could we add to the amount of positive individual happiness?

Learn, and be kind! The habit of kindness will do, what no other habit can do,—it will bring sweet peace to the mind, and increase, as it is virtuously practised, the only permanent wealth earth may crave, or Heaven admit—*the wealth of heart.*

TO THE NEW PRESIDENT OF THE UNITED STATES, AND TO HIS NEW CABINET.

GENTLEMEN:—The writer addresses you in the character of one whose business, through a long life, has been to place the prosperity and happiness of the human race upon an immovable foundation. This base is the eternal laws of nature, not known to change during the history of mankind.

As society, from its known commencement, has emanated from crude and inexperienced imaginations of our ancestors, directly opposed to the established laws of nature, the writer, in his preparations to effect a change from an imaginary, false, and most injurious system of human society, to another mode of existence, based upon the now ascertained laws of nature, has been compelled to pursue a course which at first, of necessity, aroused in opposition to his project, the deep-rooted prejudices of nations, districts, and minor localities, and of the mass of mind formed by education in particular classes, creeds, or parties. By patience, forbearance, and the universal charity which a knowledge of the laws of nature will implant in every mind, he has succeeded, after many years of unremitting devotion to the cause of truth, in opposition to error, to live down the violence, and much of the error, of misguided humanity, and to prepare the public, in a more civilized part of the world, to listen to his experience for their benefit. As men of station, influence, and business, have their time greatly absorbed by their daily efforts to carry on, with some appearance of rationality, the irrational system in which, as statesmen, professors, or men of commerce, they are engaged,—he has endeavored so to simplify the subject, immense as its ultimate consequences will prove, in such a manner that men of a strong natural mind, and extensive experience in the affairs of the world, may, in a short period, perceive the fundamental cause of the errors and evils of society, as it has been and is, and comprehend the laws of nature, on which alone a rational system of society can be based, and the easy mode by which the change may be now made, from everything erroneous in practice to all that will be consistent and beneficial. The singular life and history of the writer has enabled him to discover, *that society has always emanated from three errors, each unsupported by one fact from the commencement of history, but each directly opposed by every known fact; that each of these errors is of necessity producing hourly throughout the world crime and misery in every class, and among all creeds, and that, as long as these fundamental errors shall be maintained by the authorities who govern, and thus continue public opinion in their favor, it will be impossible for human nature to become rational in feeling, thought, or conduct.*

He has also been enabled to discover *the laws of humanity, on which alone a system of society can be founded, to make man rational, intelligent, and happy,* and give him the genuine *spirit* of *universal charity and friendship* without limitation of *class, creed, country, or clime.*

These divine laws of nature are proved to be such *by their accordance with every known fact through the past history of our race, and being consistent with each other, without admitting one exception to this universal rule.*

The consequences arising from these divine laws being applied to practice, and the institutions of society being made consistent with them, will be universal rapid progress to another state of human existence, in which all, without regard to the difference made by nature at birth in the organization of individuals, will, of necessity, become, by comparison with the past or present generation, superior beings, physically, mentally, morally, and practically, in the full enjoyment of health, liberty, wealth, knowledge, and the rights of humanity.

These privileges can be obtained only in a society, based on these divine laws, and in which there shall be a real equality of rights.

In society, as hitherto constituted, equality of rights has been known in words only. Equality of rights and the present system of society can never be made to co-exist. And it is only by a practical equality of rights that these can be made to become just, wise, charitable; to think and act rationally, and be permanently prosperous, without the chance of being otherwise.

Now all that will be required to effect this glorious change, from all that is erroneous in principle and most irrational in practice, for *another state of human existence in which all shall be true in principle, and most consistent and beneficial in practice,* may be stated in a few lines. It is merely to *abandon three demonstrable errors, which lead continually to endless misery of body and mind, and to adopt three opposing principles of nature, which will lead continually to that which will be permanently beneficial to all,* and will insure excellence and happiness to each.

These errors are, 1st, That man has the power by his will to form his own individual qualities, physical, mental, and moral. 2d, That he can believe or disbelieve, at his pleasure; and 3d, That he can like or dislike, love or hate, or create his own feelings for persons and things, according to his will.

The three truths or laws of nature are the reverse of these errors. 1st, That man has no knowledge or power to enable him individually to form his physical, mental, or moral qualities. 2d, That he must believe or disbelieve according to the strongest impressions made upon his mind; and 3d, That he must like that which is most agreeable, and dislike that which is the most disagreeable, to his individual nature.

In consequence of these errors, man is made by all institutions of the world responsible to his equally ignorant fellow-man for what he has been made to be by the power which created him, physically, mentally, and morally. In what he has been made to believe or disbelieve, by the strongest evidence acting upon his mind, and what, by the laws of his nature, he has been made to feel or not to feel. These errors unavoidably destroy the germs of real charity and kindness in every one, by giving false ideas of human nature, through an education and training based solely on these errors—errors which continually fill the world with falsehood, superstition, crime, disappointment, and misery. Long suffering humanity now cries aloud to you, the leaders of a people whose constitution is based on "equal rights," to aid them to overcome these grievous evils, and to substitute truth for error.

How simple and beautiful the change! "To abolish three errors, and their necessary consequences, in practice, and to adopt three principles of truth, and make the practice of all institutions accord with them."

The writer requests your most serious attention to this subject, which, whatever inexperienced and short-seeing individuals may imagine, is now about to interest, agitate, and occupy the public mind of the civilized world until the change in human affairs shall be effected, and error and evil removed from all nations and people.

With every respect due to your high and responsible, and important station, amidst the contending Governments of the world,

I remain your friend in the cause of equal rights to all, without which there can be no permanent prosperity, real virtue, or happiness among men.

ROBERT OWEN.

WASHINGTON CITY, March 10, 1845.

THE LATE SYDNEY SMITH.

A very able writer in an English periodical thus discourses on the glories of this peculiar man:—

Sydney Smith was almost the only, certainly by far the best representative of the Steele and Swift class in the nineteenth century. The class we mean is composed of men of genius, whose social and literary reputations mutually support each other—whose writings are more valued, because their readiness in conversation shows that their thoughts are their own, and whose witticisms in society pass current the more readily, because it is known that they can stand the test of print. Men of this class do not write big volumes; but what they do give to the world, is full of matter, suggestive, and highly finished. They deal in general with topics of the day, but handle their subjects in such a manner, as to impart to them a general interesting and lasting freshness. They are too desultory in their habits of thought to construct systems; but they get at truth by the divining power of common sense—their remarks are sure to hit the right nail on the head. Their interest in politics is intermittent: they are incapable of sustaining the rôle of practical politicians; but they do like to throw in a word of advice, and their advice is generally worth listening to. They are in everything hybrids between the man of thought and the man of action; and a very pleasing mixture they are.

The great secret of Sydney Smith's success was, that he knew his place. He had taken a just measure of his own powers, and did not aspire to be anything else than he was. He was quite aware that he could suggest to public men, views which they might have overlooked—that he could express their views in a better and more taking manner than they could—that there was a charm in his compositions and conversation to make them run after. He felt that he could make himself necessary, and thus secure an agreeable position in society. And he did not fall into poor Swift's mistake, who, with pretty similar claims, imagined he could be master and dictator of those active spirits to whom he was only competent to be an indispensable auxiliary. Sydney Smith was aware that he could not become a Brougham, or even a Lord John Russell: but he felt that he knew them both thoroughly, and on their parts they had a rather uneasy consciousness of the same kind. To this tact and self-knowledge, Sydney Smith added the advantage of being older than the colleagues with whom he started in life, and of having from his education at an English University something less of the provincial. They believed that he knew more of the world, and was less liable than themselves to be carried away by mere impulse or one-sided knowledge; and the ascendancy he had at the outset he maintained to the end. This gave him an authority in their conclaves, confirmed by that strength of character which passed through the intoxicating experience of a fashionable preacher in the metropolis, and a favorite with the salons without having his head turned. To all these circumstances he owed that he was an independent power, even in the Dom-Daniel of Holland House. The few frequenters of that circle who were less strong in conscious power, and they who enjoyed the hour without reflection, could relish Sydney Smith: but the innumerable shams who must always compose the bulk of such a coterie, feared, while they were proud of him. He was one of those awkward allies who are not always easily managed, and with whom men dare not break.

MESMERISM DERIVED FROM ANCIENT EGYPT.

The Egyptians, according to Diodorus Siculus, regarded Isis as the author of a good part of what is known in medicine, through dreams with which she inspired such patients as had recourse to her "advice." Ælius Aristides, who lived under the Antonines, gives such an account of his being healed by medicaments, indicated to him in a dream, in a temple at Æsculapius. What is this but *clairvoyance* and mesmeric agency? Marcus Antonius himself acknowledges with thanks, his having been healed in the same temple, by similar means: that is by curative means, the knowledge of which was given him in dreams. (*Marc. Antonin. lib. sec. ultim.*) This prescribing of such persons for themselves and others in dreams, or in a dream-like state, is a phenomenon by no means peculiar to modern times, or its re-appearance under the process taught us by Mesmer. While it puts into our hands a key to much of what seems enigmatical about the oracles of the heathen world, it tells strongly for that portion of mesmeric agency, as relates to artificial sleep, and the state into which persons so subjected are thrown. The oracles were first consulted in case of sickness; the suffering person slept in the temple, after they had gone through some ceremonies of preparation. In the dreams which followed, (as alledged,) they frequently came to a knowledge of the means proper for the cure of their diseases, and ascribed this to the inspiration of the divinity, to whom the temple they slept in was consecrated. Sometimes, instead of the patients, the priests, (or priestesses,) of the oracles had these dreams, and communicated them to the former. If the disease yielded to the treatment pointed out, the remedy which had been employed was inscribed on a votive tablet, and hung up in the temple. How the patients in the temples were thrown into a sleep, or other ecstatic condition, we have no positive accounts. Suffumigations, frictions, and different other processes, not without affinity to those used in mesmerising, were, as we know, employed in preparing those who came to consult the oracle.—*Medical Times.*

From the London Punch.

NEW BANK FOR STEALINGS.—IMPORTANT TO ROGUES AND VAGABONDS.

There is a by no means inconsiderable class of persons whose interests have, for a long time, been very grievously neglected—we allude to the disreputable portion of society. This has been partly the fault of the body in question; for it is an old established maxim that when good men unite, characters of an opposite description should combine; whereas, lamentable disunion has existed among the furtive community. It has long been a reproach to roguery that it never prospers; a fact which is owing to the improvidence which generally accompanies want of principle. Numerous examples in Church and State, as well as in the commercial world, prove that it is possible for a prudent rogue to get on as well as anybody else. Organization is as necessary as honor among thieves; and an eminent pickpocket has accordingly suggested the propriety of establishing a Stealings Bank, to be conducted on the principle of a Savings Bank, for the accumulation of the earnings of dishonest industry, as a provision for the depredator's declining years. The direction of the Stealings Bank will be vested in a chairman, whose name, for obvious reasons, it were inexpedient to publish, as he is the greatest rogue in England. This gentleman, (if we are justified in using that expression,) will be assisted by an unlimited number of vices of the lowest grade. The smallest deposits will be admissible; and plunder in kind will be regarded as an investment, and receive a fair moneyed equivalant; whereby it is hoped an end will be put to the extortion of marine-store dealers. The Bank will be open to yards of ribbons and bits of tape, and even to rags and bones. To sharp shop-boys, having access to tills, no less than to the footpad and highwayman, this institution will be available, and will receive any amount of booty, from the smallest theft to the highest burglary, swindling, or forgery transaction. No distinction will be made between common thieves, sharpers, and pickpockets, and peculators in Government or other official situations, so that to all dishonestly-disposed persons holding ministerial appointments, or berths in the Excise and Customs, the Stealings Bank holds out peculiar temptations; as also to individuals of the same description, in positions of trust, having the control of corporate or parochial affairs; magistrate's clerks, also, and officers of certain law courts, whose fees come decidedly under the head of impositions, will find an appropriate receptacle for their gains in the Stealings Bank. Open from 10 o'clock at night till 4 in the morning. Further particulars will be duly announced.

Associated Agency.

Central Office, 20 Wall Street, (basement,) New-York.

THE attention of persons who are desirous of improving their condition in life, is respectfully invited to the following great bargains now offered in this office.

864 acres of land with improvements, in Lyonsdale, Lewis Co. N. Y. 40 miles north of Utica, with half of the immense water-power of High Falls, on Black River a large and never-failing stream, with sixty feet fall, with a saw-mill in operation. The whole, or a part will be sold Price for the whole only $12,000.

A farm of 750 acres of the best quality of land in Frederick Co. Virginia, 40 miles from Washington City, in a high state of cultivation, with superior buildings, including stock and farming utensils, for $25,000.

3,000 acres of valuable land in Luzerne Co. Pennsylvania, with improvements, water-power, &c. for $37,500.

A large portion of the Town of Mount Carmel, Wabash Co. Illinois, with extensive tracts of land in the vicinity, including two villages, with Houses, Lots, Ferries Coal-Banks, and an abundance of water-power. Water communication by way of the lakes to New-York, and by the Mississippi to New Orleans.

A part of the town of Toolesborough, Louisa Co. Iowa, on the River Mississippi, with several thousand acres of land adjoining.

8,660 acres of first-rate rolling land in Lincoln Co. Missouri, on the Mississippi, 1,000 acres Prarie, the balance timbered land. Price $5,000.

20,000 acres of excellent farming land, very favorably situated in Hampshire Co. Virginia, at $2 an acre.

40,000 acres of choice selected land in Michigan, at $1 an acre.

2,500 acres of land in West Tennessee, Perry Co. will be sold, a great bargain.

60,000 acres, in Fentriss Co. Tennessee, in tracts varying from 1,000 to 5,000 acres each, of good farming land with Iron, Coal, Saltpetre, Epsom Salts, Copperas, an water-power.

214,000 acres in Washington, Green, Cock, Sevier and Blount counties, Tennessee, at 25 cents an acre. On these lands are Iron, Bituminous Coal, Fine Clay for Pottery, Feldspar, Quartz, Lime, Alum, and an inexhaustible supply of water-power.

Several of the above tracts of land are peculiarly adapted to the settlement of industrial Associations.

Also, for sale in this office, a great variety of Farms, Mills, Houses, Town-Lots, &c. in the different Counties of the States of New-York and New Jersey, and in all the Western States and Territories, at the lowest market prices, and with warrantee title.

Having 26 Branch offices in the West, 9 in New England, and 4 in Europe, our Associated Agency offers the greatest facilities to persons wishing to buy, sell, or exchange Real Estate. All such are invited to command our services.

A principal object of the Association is, to put in practical operation a plan, by which persons wishing to purchase Real Estate of any description, may, with the least possible delay, trouble, or expense, be informed where they can find property for sale, adapted to their circumstances and wants; and by which the seller and the buyer may be brought together, to make such transactions as may be mutually beneficial.

We have already a rich Register of property for sale, to which we invite the attention of those who wish to purchase Real Estate of any description, or in any par of the country.

We also conduct an Agency for non-resident proprietors of Western Lands.

Agency for *procuring* and for *selling* Patents in the United States and in Europe.

Agency for receiving orders for Arnold's *Superior* Scythe Sharpening Rifles, Price in New-York, $6 a groce.

Agency for effecting insurance against fire in all parts of the Union.

Agency for sale of the Recipe for the genuine Berlin Hams, superior to Westphalias.

Agency for procuring Loans on Bond and Mortgage.

BUFFUM & Co.,
Basement Office, 20 Wall Street.

November 28, 1844.—tf.

Graham House, New Arrangement.

ROSWELL GOSS informs his friends and the public, that he has enlarged his Boarding Establishment, known as the

GRAHAM HOUSE, 63 BARCLAY STREET,

by adding to it the adjoining house, and is prepared to accommodate transient or permanent Boarders on the most favorable terms. All friends of Temperance desiring a quiet home, and freedom from the fumes of Alcohol and Tobacco, are invited to patronize this house. The vegetable system will be strictly adhered to, but a table will be served for those who prefer a mixed diet. Crotoa shower and warm baths free.

October 17. ROSWELL GOSS.

CAPITAL PUNISHMENT.

(Second Edition.)

JUST Published, and for sale at this office, a new work on Capital Punishment. By Charles Spear. It contains a variety of thrilling and instructive anecdotes; also, all the capital offenses in every State in the Union; and a speech from O'Connell on the subject. Also, several instances of the execution of the *innocent*. Facts are drawn from history and observation, and the entire scripture ground has been examined. The work is embellished with a fine engraving. Price, 62 1-2 cents.

Education and Industry!

THE Northampton Association of Education and Industry have appropriated a suitable tenement for the accommodation of 15 or 20 boarding pupils. They will be members of a family, under the care of the Director of Education, assisted by his wife, and other teachers, and will be subject to the same treatment and regulations as pupils who are members of the association. The name of the association indicates the idea of culture, towards the realization of which our efforts will be directed. Systematic, habitual industry is deemed indispensable to education, which should aim at the harmonious development of the physical, intellectual, moral, and religious tendencies in active, practical life.

We shall consider $100 a year as an equivalent for instruction and board; from which a suitable deduction will be made when a pupil comes for several years. The year will commence on the 1st of May, next, and will have no fixed and entire vacation. Pupils will be received for a year at any time.

O. MACK, *Director of Education.*

BROUGHTON MEADOWS,
Northampton, April 14, 1844.

FREE CALICOES!

JUST received, 1 case fine calicoes. Also, 2 cases fine shirting muslins; together with a large assortmen of other free dry goods, at reduced prices, wholesale and retail. CHARLES WISE,

Northwest corner Arch and Fifth streets.

Philadelphia, 8th, mo. 17th 1843. tf.

PHILADELPHIA ANTI-SLAVERY OFFICE.

No. 31, North Fifth street.

The National Anti-Slavery Standard, will be issued regularly from this office, on Thursday of every week.

TERMS—the same as in New-York; i. e. $2